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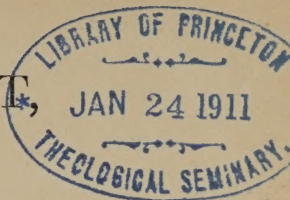








THE PRIEST,



CALVIN AND WESLEY:

AN INQUIRY INTO THE

PRESENT STATE OF RELIGION IN AMERICA;

OR,

AN APPEAL TO THE LAW OF CHRIST IN BEHALF OF  
TWENTY MILLION WANDERERS  
FROM HIS CHURCH.

BY

DAVID ROBINSON.

"First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out  
the mote out of thy brother's eye."—CHRIST.

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## INTRODUCTION.

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THE secession of the masses from church membership in this country, is the greatest that has happened in the history of revealed religion since the revolt of the ten tribes. Those tribes entered a new organization, but the masses in this country have formed none, which makes their case not less alarming. Though religious books have been falling from the presses of this country in showers, and though this is the most formidable of all religious complaints, and though it has been progressing for near a century, no book has yet been published on the subject, professing to treat either its causes or its cure.

At the Reformation, fifteen or twenty millions left the old church and formed themselves in a new one, and thousands of books have been written on this great revolution and the agents by whom it was effected. A greater number in this country left church membership and formed themselves in no church ; but no author has yet published a book on this subject.

When the people of foreign countries hear of so many millions of the descendants of Protestants, who have forsaken church membership, they say we are becoming a nation of barbarians. At home grave divines pronounce Protestantism a failure ; justice, then, demands that the Reformation and its fruits be defended from such accusations, for it is not difficult to prove that the great secession in this country originated in doctrines entirely distinct from those of Luther and Melancthon.

Pious men are working hard to save the masses that have wandered from the fold, but their number seems to be continually increasing. Formerly there were about two or three millions outside the church ; now the wanderers are twenty millions, which goes to prove the treatment adopted will never cure the complaint, and that success imperatively demands a change of remedies.

The history of Christ's Church since the days of Moses proclaims that such a secession is an evil of the first magnitude, and that, whether in the wilderness or after the church was organized in Judea, such a departure was the forerunner of the most fearful calamities.

While inquiring into the state of religion, that the causes of the secession may be seen, the Priest takes precedence. Some might think him entitled to exemption, because he keeps his people in his church ; yet this is not considered sufficient protection from criticism, and it may appear that his doctrine of the divine law adopted by Protestants is the cause of the secession.

He is then brought to the same standard of weight and measure by which other ministers are tried. If he complains of a severe criterion, his complaint may vanish when he sees the Calvinist and Methodist ministers tried by the same test. These Protestants boast that the truth of their systems courts investigation ; they can have no objection, then, to go into the same scale when the Priest comes out. And the objection against spending so much time with the Priest, since no Catholic reads a Protestant book concerning religion, may be overcome by the force of ancient wisdom, which says : " In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper." I have endeavored to be as justly severe on the church of which I am a member as on any other.

This book is chiefly a bundle of inferences enforced on my mind by *long-continued* observation of facts in a wide field of travel. If I fail in my efforts to show the causes

and the cure of the most formidable of all complaints, my end shall be accomplished if some other is led to adopt the true remedy.

The law of Christ being the standard of appeal, while pushing my inquiries concerning the state of religion in this country, three questions have been enforced on my mind : First, what right has the Priest, from this divine law, to shut himself up in perfect secrecy with every young woman in his parish ? Second, what right has old or young Calvin, from this divine law, to teach the people that they break it daily in thought, word and deed, without any clause in their catechism to say, that free love is excepted from this daily practice ? Third, what right has old or young Wesley to teach in substance the same doctrine ? These inquiries embrace a considerable part of this book, and then the remedies are suggested for a secession, sevenfold greater than any ever found within the bounds of revealed religion.

While endeavoring to burn the confessional and its kindred doctrines found among Protestants, it may be no easy matter for the reader to bear the smoke and the fire. But if a lawyer, while pleading for the life of one client, uses all plainness of speech, how much stronger the claim for liberty in argument, while pleading a case which involves the eternal destiny of so many millions in this age and in the future !

It is not by throwing tufts of grass, that twenty million souls are to be restored to their birthright as probationers for eternity in the Church of Christ.

There is no weapon for finding truth or destroying error, invented by Socrates, Aristotle or Bacon, that will not be necessary, and specially the most effective of them all, the weapons of satire and ridicule invented by Elijah, and wielded with so much effect on Mount Carmel.

I make no pretensions to more exalted holiness than that of Paul, when he spoke to a man in accordance with the

laws of justice and charity and said: "Thou child of the devil and enemy of all righteousness, how durst thou pervert the right ways of the Lord?" nor to higher rectitude than that of Luther, when, after the example of the apostles and their Master, he denounced Henry of England and his companions as "swine of hell."

When people become so refined and so fond of the prophets of smooth things that they cannot bear the free and full play of the old intellectual and spiritual weapons of truth and justice, in honest criticism, they must then feel to the core the weapons of falsehood and injustice, in plunder, robbery, and blood.

But should any of the sons of the Priest, Calvin, or Wesley, point out any departure from the law of justice and charity in the use of any weapon, I shall promptly repair the error and make suitable acknowledgments.

If the Head of the Church is as deeply concerned about the religion of the people now as he was of old, then the question is of no small importance, whether his Church in this country shall only contain a small minority of the people. But there yet is hope, as no part of Christendom can produce more earnest workers, both among the clergy and laity, for the salvation of men.

PATERSON, JAN. 22, 1872.



# THE PRIEST, CALVIN, AND WESLEY.

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## B O O K I.

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### CHAPTER I.

#### THE PRIEST.

The Religion of the Confessional—The War concerning it between Husbands and Priests—Its opposition to the Divine Law—Its art of holding down Husbands—The tempting power of the Confessional—Is the Priest dedicated to the pursuit of Women?—The great means that Rome employs to prepare Women for the Confessional.

FOR a long period in this country the Indian practised his religion, which, like our own, was founded on the infinite perfection of the Great Spirit and the immortality of the soul. Through the red man, as the object of their existence, our great forests and lakes, rivers, plains, and mountains, with all their teeming inhabitants, presented their homage to their Creator. Being the offspring of the Deity, the red man kept the first, the second, the seventh, and the tenth commands of the Decalogue, as well as the pale man; but he had none of the Gospel ordinances of the Sabbath, and though his gratitude offered to his Creator the most valuable things, sometimes to the extent of voluntary human sacrifices, his boundless hunting-grounds

prepared him, like Nimrod, for the war-path, and vengeance destroyed the foundation of national unity.

At last, when the sun of the printing-press was rising on the mind of Europe, the claim of Columbus, that he had a divine mission to discover a new world, was believed, and in accordance with alarming presages and the predictions of prophets, white-winged monsters appeared on the deep, from whose bowels issued forth a race of more cultivated mind that were destined to have dominion.

The two fiercest religions of the earth now took possession of Mexico, Maryland, and Massachusetts; and of these the religion of the Priest deserves precedence. The Priest, who carries the Catholic religion in his bosom to a greater extent than the representative of any other faith, is one of the most remarkable men that ever lived. He is remarkable by having more power over wives than any other man. He is remarkable by the belief of Christendom, that he has more power in the invisible world than any other man. He is remarkable by having more power over husbands than any other man. He is remarkable by the belief that he possesses the creative power in higher perfection than any other man. He is remarkable as a member of the most powerful corporation ever found on earth. He is remarkable by holding secret intercourse with a greater number of women, married and single, than any other man.

There are three things in which the religion of the priest is superior, and these are, hospitality, obedience, and reverence. In Europe or in South America, a man without a penny may travel among the Catholics and find lodging in their houses; while in this country, if he come late in the evening, he may lodge in a barn. Thus the priest's religion preserves the old hospitality of immemorial time, which enabled Dr. Livingston to find in Africa abundant subsistence, without remuneration, for himself and his large train of attendants. It is this which causes the Arab when

about to dine in the desert, to stand up when his meal is set, and though there is nobody within hundreds of miles, he cries: "Draw near, all ye sons of the faithful, and partake of my dinner."

How much the religion of the priest is superior in obedience, is manifest by the crowds that attend mass in cities on Sunday, and morning prayer on week-days. While I knelt with them in their church I have sometimes been astonished that men and women could remain so long on their knees without leaning on anything. The storm will seldom prevent them from presenting their bodies before their Creator in public worship, to express their gratitude for the blessings of the week.

On going into one of their churches, their superior reverence for sacred things is manifest. There is no gazing round to see who comes in, or how the other is dressed; but each with his book of prayer, while lowly knelt, seems to have a work in hand almost as important as that of the priest; and whether the sermon be poor or of the first class, they hear it with such rapt attention that when it is ended they seem to awake as from a trance.

Here are qualities which, when rightly directed, would wield a powerful influence in making the Catholics what they were before the days of Constantine. Nor have we liberty to judge the state of any individual in the Church, apart from the facts of his life; for among Protestants, men such as Pascal, Fénelon, Saurin, Derenty, Xavier, and the author of *Thomas à Kempis*, are accounted patterns of excellence.

There is one admirable quality in the priestly character of the son of Hildebrand. In the last step of life, when the spirit is departing to eternity, and death and life are contending in agony, no plague or pestilence will keep this pastor from the bedside of the poorest member of his flock, that the sufferer, in his last extremity, may be cheered, encouraged, and comforted by the presence of

his guide, his shepherd, and his friend. Let us not forget this.

There is always something about the *suggard* by which he may be easily distinguished from other men, for he cannot hide the conviction that he is the greatest man in the parish; and all his conscious greatness is derived from doctrines which he believes to be infallible. As a man of high culture, and as a guide in all that is just and generous, he can have no objection that his tenets be applied to himself, for he who teaches that fire will not burn, must be expected to carry live coals in his fingers.

But though every Christian teacher must be punished for leading others in paths of error, there is none whose conduct can be excused more than that of the Priest. He is selected at an earlier age than other ministers; has had fewer opportunities of gaining a knowledge of the world; and has been subjected from infancy to educational machinery whose power has never been surpassed, even by that of the Jew. If, then, there be any man in Christendom who may be said to be turned by the forces of education into an irresponsible machine, it is the Priest.

If the principle be adopted that they are to be despised and hated who hold error, then malice shall reign in our world instead of Christian charity, to freeze the sympathies of all hearts in its dreary winter. It is only the want of a certain species of training which keeps the Protestant minister from saying mass, and education would have made that man a most dangerous Priest who cherishes most prejudice against him. The same justice which requires the wise and good to attack error, makes it their imperative duty to spare its victim, and be always ready to perform for such all the kind offices enjoined by the Christian religion, remembering that it was for such its Author gave his life. However the Priest's name, then, may become interwoven with this argument, it is not against him, but against his errors, that the shafts are directed.



There are two religions within the bounds of the Catholic Church. One is the religion of the ancient Church of Rome, the other is the religion of Hildebrand and his bachelors. The first is the grand old religion which overthrew paganism in the Roman Empire, and is founded on all the doctrines of the Bible. Its saints and martyrs triumphed over every obstacle, until they planted the banners of the cross on the heathen temples of the vast dominions of Constantine. The list of its great divines contains such names as those of Ignatius, Polycarp, Origen, Cyprian, Ambrose, Athanasius, and Chrysostom, and these still continue guides in the theology of every true Church. This Church has multitudes of adherents in Catholic countries who worship their Creator in Romish Churches, keep their own convictions, and have no faith in the inventions of Rome.

There is one term in this argument which requires definition before we proceed further, and that is confession. There is no word in our language more misapplied than this. Confession is one of the most public of acts. It consists in returning the article to the man from whom it has been stolen, with a confession of the wrong; but the meeting of the young woman and the priest is directly the opposite of this—the one being a public act, and the other the most secret of all acts; the one a public acknowledgment, the other done in the most private manner in the darkest corner. The meeting of the Priest and the young woman, then, is the opposite of confession. I can find no word so expressive of its nature as the word *bed*, which our dictionaries tell us means, “Being put to bed, the marriage-bed, a place for rearing plants,” as the onion-bed, or carrot-bed, or hot-bed, the thing being the meeting of a bachelor and a young woman in the most secret place; as secret as a marriage-bed, is better expressed by this term than any other. I shall then call it the *ELYSIAN BED*; and this will sufficiently distinguish it from all the other variety of beds or secluded places.

Justice demands that the veil be drawn aside from this chief source of the woes of Christendom. Had other polemics confined their attention to this darkest spot on the earth, the present inquiry might not be necessary. The elysian bed is the citadel of the great fortress of Rome that has triumphed over a siege of three hundred years. It is here the Priest wields his chief power against the law and against the gospel, and against the divine right of private judgment, without which man becomes the most dangerous animal in the world. It is clear that the tortures of the inquisition, the mind-destroying battery of the mass, the destruction of Christian manhood, the evils which blight the Catholic province and nation, and the transformation of Christianity into a heap of inventions called means without a divine end, originate here. The power of the elysian bed, as the soul of the new religion, may have been seen in part by some great divines of the Catholic Church; but Hildebrand justly claims the honor of founding the present Church of Rome on this institution. He was evidently a man of genius, and a man of genius can found a system on the law of some significant fact. He may have been assisted in this discovery by the young Countess of Mantua, who, as historians tell us, gave him her dominions and herself. She brought great armies into the field to assist him in the bloody wars he waged, and while she resided with him, his genius must have seen that if the possession of one young woman brought him such an accession of power, his power must be enormous when he possessed all the influential young women in Christendom. In accordance with this idea he issued a decree that all the married clergy should be separated from their wives, and that no Priest in future should marry; as though he intended each of them to have no wife but every fine woman in his parish.

When the measure was carried into effect through Christendom, and his sons had established their relations with

the influential women in the elysian bed, Hildebrand found himself possessed of more power than any other King or Emperor, ancient or modern. Had he issued a private decree, requiring the bachelors to claim the women as their own wives, his power could scarcely have been greater. The possession of power cannot be hid. Hildebrand now resolved to put his feet on the necks of the men, and he required Monarchs to deliver up their kingdoms to him. William the Conqueror replied to his mandate, "I shall not give up my kingdom, for I owe it to God and my sword." That he might teach monarchs submission to himself and his bachelors, and all other men and women the necessity of immediate compliance with these demands through all future ages, that none might dare to rebel against the power of the elysian bed, he brought Henry, the Emperor of the West, to stand three days in the open air at the entrance of his fortress, bare-headed and bare-footed, and without clothes, like a naked savage, except a wretched piece of woolen cloth to hide his nakedness from the women of his court. On the fourth day he permitted the Emperor to appear before him.

The magnitude of a tree shows the greatness of its roots, and the greatness of a river the extent of its sources; thus the unequalled power of Hildebrand shows how completely his bachelors had conquered the women.

To secure this unequalled conquest, it was soon found necessary to establish three institutions: these are transubstantiation, the inquisition, and infallibility. The first is manifestly the most powerful instrument the world has ever seen for the destruction of sense and reason; the second, the greatest triumph over justice and charity; and the third, the best for conquering a young woman in the elysian bed.

Whenever a man was suspected of opposing the secret intercourse of the priest and his wife, the priest argued in this manner, for the purpose of convincing him by the In-

quisition. He was seized and stretched on a frame, and a great pendulum, with a sharp instrument at the point, moved from head to foot; at every stroke it fell deeper, and by a long-continued process it split him to the spine, unless he yielded. This is but one of the numerous instruments employed to conquer women and the jealousy of husbands. Eight hundred years have passed since Hildebrand's empire has been founded; the Bible, the printing-press, and the standing army, have made great inroads on its outward show of power; but still his bachelors can bring thirty millions of women well armed into the field, and at the first charge, they would take possession of the right and left wing and centre of the united armies of Prussia, England, and America.

This new Church of Rome is one of the most, if not the most remarkable institution to be found on any planet of the Universe. It was natural for fathers and husbands to rebel against it, because it is more revolting to the most sensitive feelings of humanity than any other institution ever found among men. One party held up the keys of St. Peter, and demanded private intercourse with the young women, and the other rebelled. A war now broke out between the two of greater magnitude and violence, which called into more intense exercise all the worst passions to a greater degree of jealousy, hate, malignity, and vengeance, than were ever known in any, or all the other wars of all time; and from the days of Hildebrand to the present it has continued with more or less fury.

The war between Christianity and Heathenism was very mild in comparison with this, because it was a war between two religions, the oldest and the most powerful; but this is a war about private intercourse with women. The most diligent inquiry has found that, in the great persecution by the Emperors Dioclesian and Galerius, not more than two thousand died by the executioner; and there is good reason to believe that, as this persecution took place immedi-

ately before the triumph of Christianity under Constantine, when it had such vast multitudes of adherents, this number includes half the whole list of martyrs ; for the last persecution is acknowledged to have been the greatest. But we have the authority of modern history, which includes the name of Grotius, to assure us that in the war of Hildebrand's bachelors, to secure secret intercourse with the women of Holland, having Charles V. and his son at their head, not less than a hundred thousand persons perished by the hand of the executioner in one age.

If, in this war, Holland supplied so many martyrs in one age, how vast the multitude that has fallen in twenty-one ages through all Christendom ? The battle between Christianity and Heathenism in the greatest of ancient Empires, could not produce more than four or five thousand martyrs in more than three hundred years, while the war about private intercourse with young women has destroyed, as has been estimated, more than sixty million lives.

The most powerful educational forces are brought to bear on the Priest from infancy ; they turn him out, and they would turn out any other boy at the age of twenty-one, in fearful danger of being forever incapable of exercising his powers according to the divine laws of his being. Of two children taken at the same age and subjected to the same care in training, the one is a Fakir or a Dervish, and the other a Catholic Priest. The latter equals the former in bigotry, and is equally infallible, whether he is instructing the people by talking in a dead language, or shut in a dark corner with his neighbor's wife, where her husband dare not put in his nose to inquire what they are about.

We can see in the Priest at the time of his ordination all the elements which rob nations of their power, and prepare them for the desolations of war. On entering the sacred office, the Priest swears that he will violate the laws of divine truth and justice against himself all the days of his



life; and there never was a man who practised these evils against himself that did not do so to others. The Priest now consents, at the command of another man, to be a celibate, so called, for life, and by doing so to violate the great moral laws of his being, which fix the destiny of man. The man that is robbed of his purse, and house, and of all his goods, has suffered but a small loss in comparison with that of the Priest. All the precepts of the divine law are wrapped up in the moral perfections which he now swears to violate against himself all the days of his life, at the command of another. The slave robbed of his earnings has dearer interests behind to sustain his manliness; but this robbery has been committed on the soul and body of the Priest by himself.

A man free from the dictation of another may live a single life; great literary men have done so; but had any man, or class of men, told Goldsmith, or Macaulay, that they must not marry, they would have held such mandates in total contempt, as an invasion of the inalienable and highest rights of man.

Some might contend in favor of what is called the celibacy of the clergy, from what our Lord says of those who make themselves eunuchs for the kingdom of heaven's sake, inferring from this passage that the Priest is one of those. But if the Priest wishes to be one of those eunuchs, why does he not give some proof of it? If he wants to convince the people that he is a eunuch from choice, why is it that he holds more secret intercourse with women than any other man, being found in his elysian bed with every young woman in his parish?

The sacred course evidently pointed out for humanity is the development of the moral perfections of the soul, in unison with the physical powers. For this purpose, when the Creator instituted the Priesthood, none was eligible who had any physical defect, that the Priest might be a pattern to all men in those qualities by which the resources of

nature were to be developed. But, in opposition to this divine law, none is so well fitted to be a Priest, as he who is totally destitute of manliness, and it is clear, a woman in male clothing would be infinitely better fitted for the duties of the confessional. Here the foundation of priestly power lies, and here she could talk with young women without falling into those vices which are worse than murder.

There are many that think the Priest's conduct is a pattern of self-denial, but instead of this it is clearly a pattern of directly the opposite. Self-denial never consists in breaking the divine law, but in keeping it at the expense of selfishness. If the self-infliction of misery were self-denial, then suicide would take the palm. A man has as good a right to break the law of justice against others as against himself; so that if the Priest's injustice against himself be self-denial, then injustice in the way of slander, theft, and robbery, is self-denial also.

The Priest, at the dictum of another, having admitted the principle of injustice and falsehood against himself, is soon found in a strange position, and armed with most destructive powers. Place an old Protestant bachelor with every young woman of the parish alone, and he has not a tithe of the power for mischief possessed by the Priest. He is no high officer of an absolute monarchy, whose will is law, ruling both worlds. It is not believed that he can pardon sin. Neither he nor his brethren, the old bachelors, have burned the divine law to convince Protestant women there is no law but their own, and if he whisper to each young woman that his power extends to purgatory and that he has the keys of a higher place, she will not believe him. How different a personage is the Priest in these circumstances! He has a thousandfold greater temptation to seduce them than any other bachelor, who may marry any day; the Priest has been prohibited, not, as he knows very well, by any divine law, which infinitely increases his temptations; for a law that man has made may be trampled

with impunity by man in the dark. He has infinitely better protection for his vices than any other bachelor, and while his will is the only law, as a branch of infallibility, he has a closer intimacy with all the young women of the parish than they have with their fathers, mothers, or husbands. Talleyrand said to his mother, after he had been dedicated to the priesthood: "Mother, I'm afraid, when I become a Priest, I shall not be able to keep clear of the women;" and his mother made the following significant reply, "My dear boy, you can preserve appearances as well as they."

Kings and Emperors send a few Embassadors to foreign courts; the King of France sent a female Embassador to the court of Charles II. to hold private interviews with him on the affairs of Empire. The Pope shows how far he surpasses all other Monarchs in power, by sending a bachelor Embassador to each young woman in his vast realms to hold private interviews with her on the affairs of her Empire. If Frederick the Wise had been married, one of these Embassadors with his wife in private might have fixed the position of Luther and the Reformation in a single day.

One of the most remarkable parts of the Priest's conduct, is the mutilation of the divine law, which appears in his American prayer-book, published by Sadlier & Co., with the approval of the late Archbishop Hughes. Five of the Ten Commandments are mutilated, and, to make up the number, the tenth commandment is divided into two.

As this is the only part of the Bible that has been written by the finger of God, which stamps it with preëminent sacredness among the most sacred things, and as it was twice thus written, after God had spoken it on the Mount, and as it contains the whole law of religion in words so few that human genius never could have produced it; the Priest, then, never would have stretched out a withered hand to mutilate it, but to gain some important end.

As this is the eternal law of right and wrong on our

planet, to mutilate it, is extensively to destroy the rule of right from among the people. It is the same as partially destroying the standards of weight and measure from among men, which would produce endless quarrels and litigation. If the unfortunate people who are thus blindfolded and robbed had the law and its divine comments, that is, the Bible in their houses, they could supply the loss; but as they are generally deprived of this, and the use of private judgment of the meaning of its commands, they have no refuge from anarchy when the power of civil law is broken.

In this case, Rome acts like the captain of a ship in which I once crossed the sea. He left the steerage passengers in ignorance concerning the part of the deck on which they might walk, and, whenever they crossed certain bounds, his first mate fell on them with curses and kicks, driving them like wild beasts; while one sentence nailed to the mast would have kept them within the proper bounds.

Who can deny, that to mutilate the few short sentences of the divine law of all religion, which must of all things be most necessary to be known by each—leaving untold millions to live and die without seeing the sacred rule by which they are to measure their actions, and be judged at the last day—contains more essential wickedness than any other act of men? Would a man so well-informed as the Priest ever lend himself to a thing so mean and vile, but from the fear, that, if the people had the law un mutilated, they would shrink from the greatest violation of it that has ever been seen on earth—the hunting of bachelors into their elysian beds, by the young women before the public?

Does not Rome know very well, that, the more ignorant the people are of this law, the more frequently they break it? And does she not see, that as threatening ills make the child cling closer to its mother, so the domestic storms

where the law is mutilated and hid will, by the same rule, bind the young woman close and closer to the breast of the Priest, where she finds refuge and pardon ?

The intellect of man through all the ages of the past could never produce a document to equal the decalogue in words so few ; it is so perfect a concentration of infinite intelligence, wisdom, and goodness, revealing the bearing of all spiritual and temporal things on man : as the formation of the ear reveals the laws of sound, and the eye the laws of light. To mutilate it then, is like the mutilation of the ears and eyes of the people ; and, as the soul is more valuable than the body, it is worse than the mutilation of the compass at sea. But while the Catholic prayer-book in its five hundred pages has not room for the ten words of this law, it gives thirty-nine pages to the worship of the Virgin. Here we have a rule by which to measure how much more power Mary and the Virgin have on the heart of the Priest than the divine law. These get thirty-nine pages with a cheerful heart, but the Creator cannot find two in the whole book for his law. Is not this the strongest proof the world has ever seen of the power of women ?

Mary must be an infinite, or a finite spirit. If the Priest believe her infinite, then in his faith she supplants omnipotence, and he is guilty of blasphemy and idolatry. If a finite spirit, she can be in but one church, and attend to one individual at the same time ; and as there are more than a hundred million Catholics praying to her on Sunday, there must be a hundred million chances against one that she does not hear her worshippers. The Priest is no fool, and must therefore know that prayer to Mary in heaven is nonsense ; but is there not many a Mary and virgin in the church whose favor he finds to be no nonsense, since it leads each of them to creep alone into his elysian bed ?

The whole law of the Sabbath is excluded except the first sentence, and that sentence depends on the will of the Priest for its meaning. A Catholic will sometimes break



the Sabbath to keep a holiday, and in the prayer-book the Sabbath and holiday are placed on the same footing, which is the will of the Priest, to whom the holidays owe their origin; this leaves Sunday without any sacred foundation in Catholic countries. Through this teaching, Paris was given up to political meetings on Sunday, in which the French decided on war with Germany, and while Paris was in flames, the blood of sixty-nine Priests and of Archbishop Darboy was presented as a sacrifice to atone for such guilty teaching concerning the Sabbath.

From the Second Commandment the Priest excludes forever from the masses the following law: "For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."

There are two very weighty reasons why God is not permitted to make known this part of his moral law to Hildebrand's people. "Visiting the iniquity of the fathers upon the children unto the third and fourth generation." Here the Almighty is represented as being present in his Church, to punish sin without the Priest or his penance, while he gives pardoning mercy to those who love him and keep his commandments, without getting into a dark corner with the Priest. This part of the decalogue must therefore be forever hid from the eyes of the Catholic, because it blows up the elysian bed, by establishing direct communication with God.

The same Priestly rule condemns the words "I the Lord thy God am a jealous God." Jealousy of the Priest's bed having already cost millions of lives and desolated Europe for so many centuries, this most dangerous word must therefore be torn out of the moral law and hid forever from the eyes of the Catholic.

It would be an insult to the cultivated mind of the Priest to say that he cares more about a dead woman who has

been in her grave for centuries than any other man. He knows that the highest honor the Bible confers on the Blessed Virgin is to call her blessed, which only expresses the state of all the heirs of heaven. But a dead woman becomes of infinite importance to a corporation of bachelors, when they can turn her into an instrument of supply in the elysian bed, by the boundless adulation each young woman in the church can apply to herself, when the Priest raises the cry, Hail Mary ! and Blessed Virgin ! Does not this eclipse the most fulsome flattery that any deceiver ever applied to a woman ?

The Priest is too enlightened not to know that idolatry consists in kneeling to pray to a departed spirit. If his flock sat and talked with the Virgin, they could not be convicted of worshipping her, but they prove themselves guilty of idolatry by kneeling while they thus talk. This is clearly neither more nor less than the idolatry of all heathen Nations, against which the Second Commandment directs all its eternal thunders. It would be an intolerable insult to the Priest's understanding to say that he did not know this, which a child of ten can understand. The cause must be as powerful as the effect, and the temptation as great as the sin. When we, then, see the Priests of America teaching the people in church to practise the idolatry of all Heathenism, must we not conclude that nothing would lead them thus to desecrate their churches and expose a Christian land to all the plagues of heaven denounced against idolatry, but the fear, or conviction, that if they did not flatter Mary and the Virgin to the skies, Mary and the virgin might cease to come to their elysian beds, and then the Pope's empire would crumble to atoms, and all their wealth, power, honor, and pleasure, vanish like a dream.

All divines and philosophers know that all the immoral powers must be brought to bear upon a woman before she will break all the laws of modesty, given her by the Creator for the defence of her happiness, and brave all the terrors

of public opinion by hunting bachelors into their elysian beds before the public, and these are the immoral powers that hide and mutilate the moral law.

Nothing can ever be found so powerful in the elevation of man as true godliness, which consists in the imitation of the moral perfections of Christ, as found in the decalogue; but idolatry has an effect directly the opposite. The heathen of Greece and Rome had a Mary, so to speak, in each idol Temple, and they believed the spirit to whom they prayed heard them. But as Milton's Devil, in his flight to our planet, fell infinite lengths when he came to a place in space where there was nothing to support his wings, so the unfortunate Priest, while he kneels and prays to a departed spirit, falls from the battlements of heavenly worship—the highest state and exercise of angelic powers, to the bottomless perdition of idolatry.

That the religion of the Priest is the most perfect system of antinomianism ever found within the bounds of revealed religion, can be clearly proved. Multitudes of the licentious have arisen against the Divine law, from the days of Korah to the latest sect. These have endeavored to persuade themselves and others, that true religion did not consist in obeying the Divine law, but in keeping some species of opinion, feeling, or knat-straining. This is also the doctrine of Hildebrand's Church. It teaches that the moral law of justice and truth is not included in the nature of its religion, which makes it antinomian; but it goes further than others of this class against the law. Other antinomians have the book of the law in their houses; they have access to it at pleasure; it is the public standard of appeal among them; they commit to memory its glorious promises of obedience, and its fearful threatenings of disobedience to the law. Though the creeds of other antinomians sanction disobedience, yet the power of this law in their hands, as a recognized standard of public opinion and eternal right, hurling its anathemas against all who despise

its authority, leaves its violators no refuge from public censure and shame.

But Hildebrand's people, being deprived of this law, except a few mutilated scraps that would scarcely cover the one side of a fifty cent note, are infinitely below any other antinomians since the days of Korah. It is not only excluded from the nature of their religion, but with them no printed document is so severely condemned, so frequently burned, or brings such fearful punishment on those that read it. It is accounted so dangerous that it must be strained through the elysian bed; for the man that forms an independent opinion of any command endangers his soul. As the religion of the Priest is the only one that hides, mutilates, and burns the law, and those that keep it, so, by the same measure, it is the most violently antinomian religion that man has ever known. And does not all this manifestly arise from the law being the greatest enemy of secret intercourse between the bachelors and the women?

The question is worthy a moment's consideration by the Catholic, whether Mary, in heaven, accepts the worship of his Church. She is but a finite spirit, and if she accepted this worship, she would place herself on a level with every spirit to whom the heathen nations knelt and prayed in their churches; then, instead of all nations calling her blessed, all nations would be bound by the divine law to call her cursed. It is clear, she would then be exposed to a severer charge than that which cast Satan out of heaven. He is never accused in the Bible with the guilt that Mary is made to assume, of monopolizing the worship of Christ's Church, which is the exclusive right of God.

Satan is one of those that "kept not their first estate." This was the cause of his expulsion, which led him into all his transgressions; but Mary is placed by the Priest in a worse position; she is represented as more presumptuous and proud than Satan, by claiming the worship of Christ's Church. And when did any of those spirits of devils,

called heathen gods, ever receive so much worship as she?

Is it not clear that if Mary accepted the rank of heathen gods, against whom the divine law directs its eternal thunders, she would be immediately cast out of heaven? Mary, then, unites with the law in condemning and cursing this idolatry, and those who by their worship would rob her of heaven, and make her a rebel angel. If, then, any being in the invisible world accept this worship of the Priest in Church, that being must be the Devil, or one of his angels, who will readily assume the name of Mary. Is not the Priest too intelligent not to know this? How great the reward he receives for the honor he gives, by having Mary and the virgin led to his elysian bed. And if ever the Devil had a young woman on a halter, is it not when she learns the habit of hunting men into elysian beds?

Whoredom, being the most dangerous of vices and the worst of crimes, has been selected by the Prophets to represent all irreligion and wickedness. When the Jews departed from the religion of their fathers, their sin was called whoredom. Future apostasy from the practice of true religion was called by the same name in apostolic times. When we read in the New Testament of the Great Whore and mother of harlots, we are to understand by it that power which is most opposed to the moral perfections of Christ, and this is not hard to be discovered. No Jewish, Heathen, or Mahometan nation ever sanctioned, supported, or tolerated a corporation of bachelors who held intercourse with young women in perfect secrecy at pleasure; and it may be safely predicted, while mankind continues on the earth, they never will; for none of their religions is possessed of sufficient vitality to co-exist with such a monster gnawing at its vitals. What opinion would have been entertained in Heathen or Mahometan countries of young women to whom such bachelors had access at pleasure? In Protestant countries, where the standard of



the law is not sustained, there will be great irregularities; but Protestantism has never created or sanctioned a corporation of bachelors, whose chief business consisted in secret intercourse with young women. If any such powerful monopoly arose to train their neighbors' daughters to attend their elysian beds, these fellows would not practise their trade three months, until the men of their neighborhoods would collect, with clubs and dogs, and hunt them like wild beasts. Nor could this be charged to intolerance on the subject of religion, but to the law of self-preservation, which binds every man to be the enemy of immorality in its worst form. But the Pope trains these importunate bachelors by the hundred thousand, for the purpose of being shut in with young women in secrecy more perfect than that of the marriage-bed. If this were a secular corporation, its example would be destructive; but how fearfully ruinous must it be, when it fills all clerical offices, and makes the worst of crimes the most prominent part of Christianity.

Is this power, then, not to be included in the prediction concerning the Mother of Harlots, that was to appear in ages future to apostolic times? If the prediction is not to be applied to the great corporation of bachelors, and the forty million damsels that attend them in their elysian beds, for whom, within the bounds of Christendom, or outside of it, was it designed? Or who is "the Great Whore that sitteth on many nations, and kindreds, and tongues, and peoples," that departed from the faith?

Apostasy from the divine religion of duty is still more minutely described. "For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way, and then shall the wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power and signs and lying

wonders, and with all *deceivableness of unrighteousness* in them that perish, *because they received not the love of the truth*, that they might be saved. For this cause God shall send them strong delusion, *that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness.*" Paul again resumes the subject. "In the latter times many shall depart from the faith, giving heed to seducing spirits and doctrines of Devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving by them which believe and know the truth." It is a mistake to suppose that all the predictions of apostasy from true Christianity are confined to the sect of Hildebrand; they have a fearful application to all Protestant sects that have departed from the divine religion of duty. But here we are told by him who had the vision of them, that seducing spirits, who have departed from the faith of Christ's moral perfections, shall work "lying wonders," mock miracles, such as those of transubstantiation, which is like telling a man you have created a village on the plain, and when he looks, there is not a house to be seen. All sense and reason proclaim that we want no modern miracles to enforce the divine religion of duty, and that all the miracles which could be added to those of the Bible could not increase the obligations by which it is made imperative.

There must be some class of men in Christendom that work lying wonders, otherwise the prediction is not yet fulfilled. The greatest thing done by Protestant ministers consists in the conversion of sinners from the error of their ways; but the Greek Philosophers taught that this is within the power of reason, and heathen history supplies examples. Such changes, then, cannot be called lying wonders. The greatest wonders that could possibly be

done on earth, would not consist of creating plants or animals, but they would consist in making human beings without Adam's plan, and these wonders are done by the Priest.

If the divine prediction of apostasy be fulfilled, some class or classes of men must arise "forbidding to marry, and commanding to abstain from meats which God hath ordained to be received with thanksgiving by them which believe and know the truth," but can any class of men ever arise in Christendom who have these marks more fully on them than the Priests? Divine inspiration proclaims that forbidding to marry and commanding to abstain from meats, are infallible badges of apostasy; but the Priest takes these badges and fastens them as on the front of his hat, just as policemen wear the signs of their office, that all men may know them.

The Priest's protection in all such cases is the monopoly of mind he possesses. The people, they say, are not to exercise private judgment, so that if half the Bible had been written for the purpose of pointing out apostates, and they clothed themselves from head to foot with such marks, they would suffer no less of prestige by this, so long as they held the mind of their people as a private monopoly.

The supremacy of the Priest over the mind of the Catholic, is manifest by his long-established plan of giving him a text to prove the truth of any doctrine. Almost every Catholic quotes this text in proving the infallible authority of the priest: "Whatsoever thou shalt bind on earth shall be bound in heaven." This fully proves to him, that the priest has a right to "bind" him not to interfere, while he leads off his young wife, to "bind" her in his elysian bed.

Christianity is the most powerful system of religion the world has ever seen, or can know. In justice and charity it can never be excelled; and in power to keep this law, its gospel can never be surpassed; therefore no religion

can ever supersede it, because none that is distinct from it can ever possess any excellence. The excellence of Christianity will be found the chief cause of the existence of this monster in Christendom, which would kill any other religion of the earth in a year. No voyager has ever found among the original inhabitants of any island such a corporation. The American Indians would not have tolerated it. The old inhabitants of Africa would not have borne it. In Japan and in China the people drove it out by fire and sword, and a few months since, the Chinese have repeated the same lesson against the French Priests and their Sisters of Charity. What argument can more fully prove the divine vitality of Christianity, than that it has retained some measure of life in spite of this terrible monster that has been preying on its vitals for seven hundred years?

It is well known that the Priests of this country are chiefly Irishmen, and not without reason. The Irishman's love of the sex is unsurpassed. Ireland is one of the poorest countries in the world, and this is the chief reason why it is so rich in social affections. Woman has possessed the almost undivided attention of the Priest and his ancestors for many centuries. Their love has seldom been divided by speculations, bonds, mortgages, fine houses, costly furniture, bred horses, flocks of sheep, or herds of cattle; for they have not had them. The affections of the Irishman, instead of being divided, distributed, lacerated, and torn by the cares of avarice and great possessions, have all been concentrated on the family; and what nation of the same extent ever produced a greater number of able-bodied men? Other countries have produced men more eminent in the fine arts, and other arts, but the Irishman is distinguished by his love of women. An observer of human nature saw this when he wrote:

“Piping hot, like a ball from a cannon,  
Goes an Irishman's heart to a lady.”

No nation, then, can produce men better adapted to the Priesthood than Irishmen; they are so preëminently distinguished by their delight in the sex, which has been gathering strength for centuries, like a river down the mountain side, unobstructed by turnings. Can they not, then, as Priests, transfix the affections of the women, and secure them to the Church and the Pope for life, with superior power? No man is more ready than an Irishman to throw himself out of a window, to throw himself into a hailstorm of bullets, or to throw his arms round a young woman when he finds her in his elysian bed.

Lord Macaulay has pronounced the government of the Church of Rome a surprising monument of human skill, but he does not point out the cause of its superiority. In the possession of power, and the manner of its application, it stands unique. Other governments can equal that of Rome in an external show of power, and in gradation of offices, and in great rewards of honor and fame for important services. But there is one thing in which Rome has never been matched, and in which she will never find an equal. Other governments send their officers to men, to effect their executions, but the Pope sends his officers to the women, or rather sends the women to the officers. Other governments make all their great contracts with the men in public; but the officers of Rome make all their great contracts with the women in secret. Civil wars in all nations have arisen by collisions between subjects and the agents of governments; but though the agents of the Pope in secret always come in such collision with the women that both are thrown off their feet, yet it is a most remarkable fact, that no rebellion or revolution was ever raised by the women on this account.

Monopolies have never acquired much power in savage nations; the people were governed too much by passion to permit them. When nations are half enlightened, then the roots of monopoly can strike deep, and grow for cen-



turies. The feudal system, which contained all the great monopolies of Europe, was founded in the dark ages; but like the great beasts which inhabited the marshes of a primeval world, and have perished as the atmosphere increased in purity, they are passing, and must pass away. The monopoly of tithe, and of land, and of lucrative offices in the British Government, and in all the governments of Europe, are passing away, with Church monopolies, which were their chief protection. But what are all these together in comparison with the mountainous monopoly of secret intercourse with other men's wives by the Pope's bachelors?

There is clearly no question on which the welfare of the world depends so much at present, as the breaking up of this monopoly. The ladies have the powerful assistance of these bachelors in ruling their husbands; and neither men nor women love to have their power diminished. The Priests are united to the women by the strong and tender ties of secret intercourse. To them all their warmest affections turn, like the sunflower to the orb of day. Whoever, then, touches this monopoly of female charms, touches the most sensitive part of the Priest's eye, and from Rome to the extremities of the earth, the corporation would direct at the heads of such all the thunders in the stores of heaven at their command. The chief object of the Confessional clearly is, to perpetuate its delights to all generations. In defence of the elysian bed, a thousand times more plotting has been wielded than was ever employed for the support of any other system. In defence of this, and this alone, millions have perished in the most excruciating tortures ever known on earth. To preserve the elysian bed, we shall see, has been the only cause for which the good-natured priest has ever consented to burn his unoffending neighbor; and he was driven to this by the impending loss of the greatest of all treasures. Having triumphed in a thousand battles for

the preservation of this monopoly of female charms, which brings with it such vast treasures of honor, power, pleasure, and wealth, what will he not be ready to do for its preservation in future? The women of Carthage, when the city was beset by the Romans, cut off their hair to make bowstrings for the soldiers in its defence; and the Priests can make the ladies of Europe and America do the same, that from their twisted hair they may send the arrows of Rome against the rebels, who would separate them from their darlings, and shut the chamber of delights against them forever.

The Pastors of the Jewish Nation, in the days of Christ, did not burn the Bible, nor did they openly shut themselves up in secret with every daughter of Abraham; though they were guilty of teaching for doctrines the commandments of men concerning other things. There is no proof that they had departed from the divine law, as far as the Priest; and yet, because they made "void the commandment by their tradition," divine wrath descended in the destruction of their City and Nation. Now, then, can a Nation be peaceful and prosperous whose scribes adopt the same course, and proceed to more alarming extremes in making void *the law*, by adopting, as a part of their religion, the most shameless conduct with women that was ever seen on the earth?

It may be said that the guilt of the Jews was aggravated by the crucifixion of our Lord; but this particular instance of guilt was only a part of the conduct that must follow from making void the law; the crucifixion of Christ consists of this in reality. If he visited a thousand planets where his law had existed, and was superseded by the commandments of men, they would do with him what the Jews did; if he visited a thousand planets where his law was not made void, he would be worshipped by the people, because he is the law. If, then, it be clear, that the essence of the crucifixion of Christ consists in making void

his law, the act of nailing him on the cross being but one of its appendages, how can a Nation escape the judgments of Heaven whose scribes are more shameless than those of the Jews, by hiding and burning the law, and by their secret intercourse with women? France, Austria, Spain, Italy, and Mexico, were the hotbeds of these Priestly practices against the Bible, or divine law, and, by necessary consequence, against female honor; and the same justice which visited the Jewish Nation visits them, in the terrible storms of anguish and blood that accompany their frequent wars.

Two plans, and only two, have been discovered for the formation of human beings. One is the old plan, the first and the greatest discovery on record, made by Adam, in the Garden of Paradise; and the other plan has been discovered by the Priest. There is no doubt but Adam thought very highly of his discovery, and believed, when rightly managed, it would be of great value to his posterity. The Priest supplies sufficient proof that he feels similar pride in his great discovery. There is a great difference in the practice of both patents with respect to publicity; that of Adam being always practised in secret, while the Priest exhibits the working of his before the largest congregations; and he seldom permits an assembly of women to go away without producing a young one that he has made before their eyes.

It is now almost eight hundred years since the Priest made this great discovery, and, while the authors of discoveries in electricity, astronomy, and steam, have told us the steps which led to such astonishing results, the Priest is silent; though it must be acknowledged he has cast them all into the shade.

This silence might, perhaps in part, be accounted for by the most remarkable fact found in all history; that, though a thousand millions have believed in this astonishing discovery, and though a hundred millions do now

believe the Priest creates men, "whole and entire," "body, soul and divinity," not one of them has ever been seen on earth, or anywhere else, nor so much of any of them as a little finger.

The circumstances which led to Adam's great discovery are thus recorded by Milton :—

' When out of hope, behold her not far off;  
 Such as I saw her in my dream, adorned  
 With what all earth or heaven could bestow  
 To make her amiable. On she came,  
 Led by her heavenly Maker, though unseen,  
 And guided by his voice; not uninformed  
 Of nuptial sanctity and marriage rites.  
 Grace was in all her steps, heaven in her eye  
 In every gesture dignity and love.  
 I, overjoyed, could not forbear aloud:  
 This turn hath made amends; thou hast fulfilled  
 Thy words, Creator! bounteous and benign!  
 Giver of all things fair, but fairest this,  
 Of all thy gifts, nor enviest. I now see  
 Bone of my bone, flesh of my flesh, myself  
 Before me; woman is her name, of man  
 Extracted: for this cause he shall forego  
 Father and mother, and to his wife adhere.  
 And they shall be one flesh, one heart, one soul."

In this age of discovery, hosts of new ideas clothe themselves in peculiar forms; sewing machines, spinning machines, ploughing machines, reaping machines, and a thousand others. I have seen a machine bought the other day for threading needles, and one has nothing to do but throw the needle into a box, and in a short time out it comes with a thread at the end of it. It is natural to expect great opposition among patents: some inventors claim preëminence for their own, which leads to public competition and expensive lawsuits. No man is sure that he is not superseded in his own line by some new invention, unless he bring his machine to the test, and find out, by experiment, which is best. It would be a great

reflection on the Priest's high culture to conclude, that he never tests his patent with that of Adam, by personal experiment, that, by trying the power of both in every way, he may be able to judge which is best. Some may assert, that the Priest is so conscious of the superiority of his own patent, that he never tries Adam's. But the great antiquity and prevalence of the other might tempt his curiosity; and if he has no wish to try Adam's patent, why is he found in dark corners with the women of the neighborhood? One thing is clear, as to experiments on Adam's plan, that no man who ever lived has finer opportunities, a stronger inclination, or better protection.

The institution of free love consists in the claim of a man and woman not united in marriage, to be free from intrusion and blame, in an apartment by themselves, until they please to come out. This is all the free-lovers ask, and this is precisely what the Priest does with the neighbor's wife or daughter. The institution of free-love, then, is simply what he calls the confessional, and its nature cannot be changed by giving it another name.

Some may conclude, that, when young wives and girls are not pretty, they can safely go at any time into the elysian bed; but this is a delusion, as every eye forms its own beauty. The Esquimaux lady three feet high, with cheeks like smoked hams, and eyes like burned holes in a carpet; the Negro dame whose face is as black as ebony; the Tartar girl whose eyes on each side of her face are like vultures looking out from under a moss-grown rock, are all delightful in the esteem of their lovers, for beauty chiefly consists in electric power.

The free-love institution of the Priests can only live within the sphere of Christianity. Before this monster is permitted to rule the women in any country, there must first appear a corporation of clergy, teaching the people from infancy not to exercise private judgment according to the evidence of sense and reason, whenever the



Priest leads them to believe that a lozenge is a man. When the men and women believe this, then he commences the practice of free-love without limit; then, instead of the bachelors hunting the women, they will soon have the latter trained to follow them into their elysian beds. Thus as the printing press, the best contrivance for the enlightenment of man, is often employed for the worst purposes: so Christianity, the best system that heaven has revealed for the elevation of man, is thus turned into the most powerful instrument for his degradation and ruin.

There is no teaching so effective as that of example, as it comes to the mind through a greater number of senses. Every Catholic lady repairing to the elysian bed, calls loudly on every Protestant young woman, "Go thou and do likewise." Thus all the Catholic young women teach the Protestant sisterhood to hunt men into their elysian beds, and stop with them there as long as they please. What lesson ever taught was so ruinous as this?

It is asserted that "it is religion which leads the Priest to get into dark corners with the women." But where is there a man acquainted with human nature, who has not seen selfishness employing religion to cover its designs? This argument will have power only with those who are not permitted to exercise their senses on religious subjects. Must not every man who possesses the use of his mind see, that there never was an institution on earth that outrages to the same extent, religion, sense, reason and justice? No inventor of a heathen superstition ever exposed his God to such ridicule and public contempt, by teaching that he required as a religious ordinance that all young women should hunt bachelors into dark corners, and ask the *bachelor's blessing*, and stop with them as long as they were wanted.

The decline of Spain for centuries has arrested the attention of statesmen; and many have ascribed her fall

to the power of gold, which taught her people, they say, to look to foreign countries for a supply of their wants, instead of cultivating their own. If this were true, the great influx of gold may produce the same effect on England and the United States; but agriculture and the arts never flourished better than since gold so much increased.

There is another national power, whose perversion produces effects sevenfold more destructive to a nation, and that is the power of women. Since the days of Tarquin and Hector, and before them, all civil revolution and change of dynasties are chiefly to be ascribed to the lawless exercise of this power. For the vices and crimes that issue from this source, divine justice will sooner shake nations to pieces than for any other, or all other causes together.

By the reports of travellers, we learn that, in feminine charms, Spanish women are almost unrivalled, and no heathen nation ever gave to any class of men greater facilities for enjoying such charms than Rome gives to her bachelors. Byron paints these ladies thus :

“ Oh never talk again to me  
 Of northern climes and British ladies ;  
 It has not been your lot to see,  
 Like me, the lovely girl of Cadiz.  
 Although her eyes be not so blue,  
 Nor fair her hair like English lasses,  
 How much their own expressive hue  
 The languid azure eye surpasses.

“ Prometheus-like, from heaven she stole  
 The fire that through her silken lashes,  
 In “ kindling glances sweetly ” roll  
 From eyes that cannot hide their flashes ;  
 And when along her bosom steal  
 In lengthened flow her raven tresses,  
 You’d swear each clustering lock could feel  
 And curl’d to give her neck caresses.”

Some have wondered that the Catholic religion has

power to hold its Priests so firmly. Its distinguishing doctrines are generally supported, each by a single text separated from the context, and made to speak a language opposed to those moral perfections from which it originated; yet such slender ties are sufficient to bind the Priest to Rome, as with chains of steel. Other Ministers sometimes change from one Protestant sect to another, and sometimes they go to Rome; but when does a Priest become a Protestant Minister? He would have liberty to marry, and to explain the divine law according to reason and sense, by whose direction, when illuminated by divine revelation, man is destined to be ruled forever. How is this, that men cling with such tenacity to such doctrines as celibacy and transubstantiation, which originated in the Dark Ages, and are flatly opposed to reason and the divine law? Philosophy can soon find out the cause why fine men, with a high capacity for all the enjoyments religion confers, renounce them for apparent gloom, traditions, genuflections, Latin masses, and the rhymes of the breviary. All this may be explained by the bachelor in his elysian bed, with the "dark-eyed girl of Cadiz."

She is fallible there, but he is infallible. She did not come into the elysian bed to rebel against the hierarchy and forfeit the salvation of her soul. If he tell her that her salvation requires her marriage with the Church, that is all gospel and the voice of infallibility. If marriage be one of the seven sacraments essential to salvation, why should the soul of the poor Priest be lost by exclusion from its grand essential?

Catholics, of course, will be ready to wield a thousand arguments in defence of the Priest, drawn from his self-denial, his sanctity, his Church discipline, which even requires him to dismiss a congregation without service on Sunday, if he happened, by mistake, to eat anything on that morning; but such arguments as these only prove his departure from the law. If the girl of Cadiz comes to get

her sins pardoned, the guilt she contracts in the elysian bed may be thrown in with the rest.

The science of holding down husbands and fathers is one of vast importance to the Priest. I have known one Catholic go to law with him, and he was ready to use coarse language against him. This was remarkable, being the only case I met where an independent spirit was shown in opposition to the Priest by one of his people; but on looking into the facts of the case, I found that *the man had a Protestant wife*. When the wife is a Catholic her husband has no refuge, and an independent look at the Priest might involve him in the most frightful calamities. He perfectly understands this, and sees that he has no refuge from persecution and insult at the Priest's pleasure. A Priest at the town of M., where I have been, used to carry a knotted cudgel, and on being asked why he carried such a weapon, he replied, "When I talk to one of my parishioners, sometimes he does not seem to understand me; but when I hit him over the head with this, then he understands me at once." At a place called D., where I have resided, the Priest wanted money, and came to the house of a man who lived next door; the man suspected his object and fled before he came in; this, however, did not answer the end, for his Reverence broke open his money-chest, took what he wanted, and then withdrew. We have often seen Priests thrash the men of their parishes with clubs, and while the poor fellows slunk away, condemned and powerless, they illustrated the power of the Priest over each woman in secret.

People whose intellects range within narrow bounds are very sharp-sighted in their narrow sphere. The Catholic soon makes the discovery, that as his wife and the Priest meet at pleasure, they have found a key that will open any lock.

In the Confessional we can see, in miniature, all the vices and crimes which have produced the decline and fall of

Catholic countries, and their ruin has been swift in proportion to the power of the Priest. Princes, Kings, and Emperors have no better protection from them than the meanest of their subjects. The Pope may send an old Priest to be the confessor of the Princess or Queen, but as her influence is of vast importance to his Empire, it would contradict the ingenuity of his councils and the policy of his government to send an unsuitable person to hold secret intercourse with the Queen, to whom the ladies of the kingdom look as their pattern. It is well known as a remarkable peculiarity of the sex, that while a man will rarely fall in love with an old woman, a young woman will find great delight in an old man, and this is well known at Rome. Nature delights in conquering extremes in this part of her dominions, since the days of Vulcan and Venus, and before them. The Queen is alternately shut up with two Kings, and though one of them may be old and ugly, and the other young and handsome, the greater the contrast within certain bounds, the greater is the probability of a very warm sympathy arising between them. Women like to be allied to men of power, and if we could discover the truth in this case, we might find the Queen more attached to the old Emperor than to the young King, and not without reason. While the latter has only temporary dominion over a few provinces or Nations of this small planet, the old clerical Emperor's dominions are boundless, extending to every star. On Saturn, Jupiter, and Mars, he owns extensive Empires; he has made good his title to all the provinces, Kingdoms and Empires of Venus, and if this was done as by stealth, his title is conceded by his people.

Man is strongly inclined to exercise the power he possesses, and the power of the old Emperor must be far greater over the Queen than that of the King, for he possesses her conscience, which is the most terrific power in humanity. He has also a stronger claim on her affections, as she believes, according to his teaching, that he would



drive many miles into the fires of Purgatory to rescue her from pain. The old Emperor has an immeasurable advantage over his natural rival; for while the Queen will tell none of his secrets to the King, she will tell the King's secrets to him. Who can wonder, then, if she see more grandeur in the long coat and shaven cheeks of the good old Emperor, who pardons and is to save her forever, beyond a doubt, than in all the crown regalia and transitory pomp of the King?

Every one may have heard the old adage, "The Priest christens his own child first." This old saw, which may have prevailed before the Reformation, is a very loose species of argument.

Thus the ancient Latins said, "*Vir sapit qui pauca loquitur*," a wise man speaks few words. But this cannot be considered a rule, as many wise men have been great talkers. The adage is designed to teach the lesson, that if, when a number of children are presented for baptism at the same time, and one of them is the Priest's child, he always christens it first; so likewise, a man in all cases should give precedence to his own dearest relatives and his own business before that of others.

The adage about the Priest and his child may have derived strength from a verse in an old song, which the Priest has just as good a right to sing when he is alone as any other man :

"Samson was strong,  
But by women was flung;  
Women made Solomon simple,  
Of David a knave,  
And of Jacob a slave.  
And Troy—they made it an example.

CHORUS.—I was infallibly strong.

"But I often was wrong,  
The temper of women is stormy;  
The world may wag  
When I'm weak as a bag,  
But thousands have fallen before me."

If Rome wanted to prevent the practice of the most destructive of all vices and crimes at what is falsely called the Confessional, she could find means for that end by appointing old married men to have the young women at their disposal in secret; or, what would be infinitely more suitable, send old nuns to counsel them. But Rome sends neither old men, nuns, nor young men that have wives; but she selects out of humanity a class of men that are infinitely better fitted to destroy the morals of the women than any others by their surprising hostility to that law whose chief object on earth is the protection of the sex, and to the elysian beds of these men she sends all the young women.

When we see a man stripping and marching into the sea, we never conclude he wants to keep his feet dry; when we see a man sit down at a well-set table, we never conclude this is one of his fast-days. In all such cases the employment of language is not necessary to make known his intention, and in accordance with this well-established law of the power of facts, can that bachelor prove he wants to keep clear of blame who is found in the darkest corners with all the young women of his parish? If the Priest wish to keep himself pure, why does he create for himself the hottest furnace of temptation ever found on earth, and then throw himself into it? If he wish to obey the precept, "let not your good be evil spoken of," why does he clothe himself with all the facts which prove the greatest guilt?

Rome contends that unwritten traditions have omnipotent authority in matters of religion. Traditions are opinions founded on usage or habit which have no authority from the Bible. As the elysian bed is the foundation of the Pope's authority, it is reasonable to conclude that this part of the great superstructure is watched with the greatest care, and that there are traditional doctrines concerning it not found in books, which have been transmit-

ted verbally through the Priesthood since Hildebrand. Every secret society has passwords, which are confined to the initiated. May not the Priests, then, being members of the oldest and most powerful of secret societies, have certain passwords or secret laws concerning women, which would assist in accounting for their conduct toward them? As the women are the strength of this great Monarchy, may not every Priest have received this sort of password, so to speak, "See that you consummate the marriage of influential women with Rome."

Grant this, and then the mystery is unveiled. Then we see why the nations are bound to the Pope, against the demands of reason and interest, and why so many kindreds and tongues and peoples have, through so many centuries, formed one empire, whose foundation is the elysian bed. Then we see the Popedom to be one vast family, where the Pope is grand Papa, and all influential women his daughters-in-law, through his sons the Priests. Each holy Father secures the education of the children and step-children for Rome, and supports their family pride by an exclusive title to heaven.

All the facts of the case point to this conclusion, as naturally as a weathercock to the course of the wind. The locomotive cannot be explained fully but by the motion of a train of cars. What religious use can be made of bachelors and young women in elysian beds? The locomotive is as well fitted to be a balloon, and the balloon as well suited to drag a train of cars up a hill against a storm, as this is to promote religion. But let the Priest be considered as having the above private watchword, and then we see the mystery of Hildebrand explained, and every part of the machinery bearing on this end with as much order and symmetry as the wheels of a watch in producing the motion of the hands on the dial.

If this conclusion be rejected, then it must be clear that Rome shows more ignorance of human nature than has

ever been seen in the most foolish nation, or among the most barbarous tribes that ever fed on buffaloes or on worms. It will be conceded that the Psalmist equalled the Priest in spiritual-mindedness. This is not hard to prove ; for, instead of burning the law, and prohibiting the reading of it, the first poem in the book of the great poet is a song, in which he says : “Blessed is the man whose delight is in the law of the Lord, and in that law doth he meditate day and night.” Then he pictures his excellence : “He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither, and whatsoever he doeth shall prosper.” This song is the first in the book that David taught his subjects to sing ; but the song the Pope teaches his subjects to sing is, Cursed is the man whose delight is in the law of the Lord ; let him be imprisoned or burned, for the keeping of it is not religion ; and blessed is the man who commits it to the flames, and walks by our law.

David knew that the command against adultery stood next to that against murder ; he was one of the greatest of kings ; he knew the power of his example, and he had wives of his own. But in spite of his wives and his fame, and the law he so dearly loved, the woman Bathsheba led him to cover his name with infamy, and bring on himself and his house the judgments of heaven ; so that we soon see him hunted from his throne like a vagabond, and while he marches on foot, a miserable spectacle, Shimei loads him with censure and curse, while he is stung by the ingratitude of his son, who strives to be the chief agent of his destruction.

Is Rome ignorant of the power of temptation from this source, when she plants her bachelor, not to look at a young woman in the distance, but to find her get “down beside him,” in his elysian bed, where the vulture’s eye cannot see them, and from which no voice ever sounds to tell the secret ? It is here the Pope’s infallibility is seen.

Had Rome made it the chief object of her study for centuries to secure the seduction of women, as the foundation of her empire, without which it must be blasted to the winds, could she adopt any plan better suited to that end than the plan of the elysian bed, unless she sent the Priest to hunt the man out at midnight and sleep with his wife till morning? It is even doubtful whether this plan would be so effectual, for the man, being alarmed and driven out of his bed, might become insane, or feign himself so, and exclude his soul from the hope of salvation by thrashing the Priest out from under the blankets.

It might be said that this is swelling the *argumentum ad hominem*, but facts prove the fearful prevalence of that genus of vice and crimes of which the elysian bed is the foremost teacher. In spite of the fearful denunciations of the Bible against this dreadful root of all evil, and their fulfillment in the temporal and eternal ruin of its victims, it is well known that this class of sins prevails more in Christian than in some Heathen countries. Travellers in China tell us they can teach Christians good manners, of which sexual integrity is the foundation and top-stone. Similar testimony is borne from India and Japan; and the Jews, in this respect, infinitely excel us. Their monthly separations, and their old law of the head of the Church, teach them self-denial.

One of the fathers of literature in Greece was asked by a traveller, "What is the punishment of adultery in your State?" And he replied, "I don't know, because the crime is never committed among us." The sacredness of female honor in ancient Rome is well known. Our Lord says, I have set you an example, that ye should follow my steps; and the Pope's bachelors say to Christendom, as the most numerous class of Christian Ministers, We have set you an example, that ye should follow our steps, in dark corners with your neighbors' wives and daughters. What swarms of male and female prostitutes follow this



fearful example, pulling down on the heads of the people the plagues of Heaven in the almost endless wars with which Christendom has been more frightfully scourged than either India or China! A voyager (Rev. T. Beecher), says: "I have seen the Bengalee Indians, the Chinese, the South Sea Islanders, the Crackers of Florida, and the Sandhillers of South Carolina; but never, never, on the surface of God's earth, have I seen such men and women as I have the last week in New York City. London may equal it, Hell does not surpass it."

Let a cultivated, impartial Heathen read the law of Christ, as given by Moses, and as expounded by its Divine Author on the mount; then let him read the curses pronounced on those that break it, in the twenty-eighth chapter of Deuteronomy, and by all Christ's Prophets and Apostles; then let him turn his attention to a hundred and fifty thousand bachelors, called Ministers of religion, who burn Christ's law by Moses, and Christ's exposition of it in the New Testament, and all Christ's promises to the Church, and shut themselves in the elysian bed with each young woman in their parishes—will not the impartial judge immediately say, that there is no class of Priests alive, or that ever lived, whose teaching so flatly contradicts the law of Christ, or whose example opens so widely the flood-gates of destruction?

The Bible comes down to us with all the evidence of a divine revelation of the destiny of man, accompanied by the laws which guard his happiness. This book teaches that the moral laws which are interwoven with the universe, and form its foundation, are those which have presided in the formation of man and rule his destiny. How, then, can a province or Nation be at ease and prosperous whose chief ministers set their feet on the chief law of man, which rules the continuance of the species, setting an example which, if followed by all, would pollute the fountain of humanity more than any other example that was

ever seen on earth? If Nations are founded on the law of justice, then is it not clear, that while their chief Ministers violate justice publicly to the greatest extent, by the most polluting example with women, such nations can no more be at rest than a man whose stomach is filled with gnawing maggots.

The Christian law of marriage is the chief strength of Christianity, because it unites the moral and natural laws of the universe and man in the inviolable union of a single pair, who have chosen each other out of the whole species, at that period of life when their minds and judgments are fully formed. The natural law only provides one woman for each man, and the moral law seals the union of the two only. Is it not clear that the Corporation of bachelors are inveterate enemies of this grand institution of Christ? The marriage covenant has the necessary provision in the woman's part—as the counterpart of the man's duty—that “forsaking all others she shall keep only to her husband;” but does not the Catholic lady reverse this, by giving infallible proof that she prefers the Priest above her husband? Her soul is not lost if she persist to disobey her husband for the sake of the Priest, but her soul is lost if she persist in disobeying the Priest for the sake of her husband. “No man can serve two masters,” says infallible truth; “he will hold to one and despise the other.” If it be true that a man, alternately shut up with two women, will prefer one to the other, is this not also true of the woman? The one to whom she tells all her secrets against the other, must be the one whom she prefers, and this is the Priest. Does not this conduct shatter to atoms the whole marriage covenant? Would not every woman think so, whose husband had a lady in the neighborhood to whom he told all her secrets, without equal communication when he returned from his secret interview with her? Of the two women, the one with whom he keeps a marriage covenant best, is the one to

whom he tells the secrets against the other; and by this rule, the woman's covenant is proved to be broken with her husband and kept with the Priest. By repairing at pleasure to the elysian bed, where secrets occur between them which the husband does not know, he is clearly proved to be a secondary person. Whoever gives with the lips to another what is withheld from the spouse, will always be ready to give something else.

From this standpoint we can explain the whole conduct of the Priest in his lofty airs, his conscious power, his exorbitant demands, and the burdens he binds on the shoulders of those fellows, on whom he must always look with total contempt when his sentiments are undisguised.

Let us enlarge the peculiar institution of Hildebrand, that we may see it more distinctly. Let half, or all the young men in the Nation possess the same rights of the Pope's sons, that we may see the excellence of Christianity as bound up in the conduct of its infallible Ministers. Lest their honor should be tarnished by a general hunt after the ladies, let it be the Christian duty of each young woman, married or single, to attend the young men in elysian beds as often as they want them, and let it be well understood, that the frequent visits of the ladies shall be a proof of their growth in virtue. For the encouragement of the ladies in their attendance, each young man shall have full power to pardon all sins committed there and elsewhere, on whatever condition he may impose, so that each young lady may always depart with a light heart and joyful spirit. How many of the young men of a Nation, who followed the example of the Pope's sons, would marry? And how many of them would come over to Protestantism, to preach the necessity of keeping the divine law?

What a surprising change a young man of these habits would find, on wandering from his indulgent Father the Pope. Instead of pardoning the sins of others, the law

and the Gospel would teach him that he could not pardon his own, and that there is no provision made for willful transgressions, but by restitution. How faint the hope is, appears from St. Paul: "If we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sin." A system that sanctions the violation of its law becomes lawless, and destroys itself.

If half the young men in any Nation possessed the liberty to train young women to attend their elysian beds, would not these be called Freelothers or Mormons? How, then, can the sons of the Pope escape this charge, whose practice is the same?

There is no law in humanity so strong as that on which the continuance of the species depends. The mother will sacrifice her life to protect her child. It is like the great law of attraction, which prevents all the orbs in the universe from being exploded to atoms, filling space with a dead ocean of floating particles, incapable of sustaining any form of life. This great law, like many other parts of creation, displays the skill of the Divine hand, by serving a double purpose. It has performed all the wonders of humanity. It has explored all the fields of science yet known. It has written all poems, cleared forests, built cities, gained all victories, and its spirit is the spring of the universe, to which we owe all that is beautiful, grand, and lovely. On this, when rightly managed, the happiness of the human species is built. When two powers come in collision, the stronger subdues the weaker. Against the force of the strongest of natural laws found in animated nature, the Priest opposes an invention of his own, which is condemned by sense and reason. Trusting to its protection, he plunges into the hottest centre of temptation ever found on earth, for he has one of the finest young women of his parish in his elysian bed, married or single. They are surrounded by impregnable bulwarks of iron, and her everlasting salvation depends

on obedience to his will. This will reigns<sup>d</sup> supreme in the burning of the divine moral law, chiefly because it is the greatest enemy of the elysian bed.

Does young Hildebrand come out of the furnace unsinged? Has he demonstrated himself to be a perfect eunuch? It is clear he has left no divine law to oppose him, and who is there to execute human law? Does the guardian of the elysian bed, which is the greatest outrage on all law, divine and human, ever found on earth, come forth pure? Might you not as well expect him to swim to shore from the middle of Lake Superior in winter with a millstone round his neck, or sail his boat up the Falls of Niagara when the ice of the great Lakes is falling down the cataracts in Spring? Against the force of the strongest law of animal life, where it exerts all its power, he opposes no law at all. Fire can be conquered by water; but the Priest pours oil on the flames. He tells us he is a bachelor, but he is found in the elysian bed with a greater number of women than the Sultan of Constantinople. He is like a man who swears he will never be drowned, but throws himself overboard in a storm while crossing the Atlantic. He will not defile himself with women, he says; but he is more intimate with every man's wife in the parish than the man is himself.

We talk with rapture of the triumph of modern genius in surprising works of art; we throw great arches over mighty rivers, such as Niagara, thundering to the ocean laden with the waters of our inland seas, and adorned by its wondrous cataract, rainbow, mist, and thunder. But the Priest of the dark ages made a greater arch than any of these, over which he brought the young wife from the side of her husband, to get down with him alone in a dark corner, while her spouse remained thunderstruck at the greatness of clerical power and skill. This far surpasses the power of our steam-engine. We may boast of our discovery and invention in transmitting telegrams



through seas and oceans to distant continents ; but here again we are beaten by the Priest ; for he can operate on an infinitely finer electric machine, and send a telegram to St. Peter through oceans of space, millions of miles away, that he has absolved his neighbor's young wife in his elysian bed. Go, then, ye modern sons of genius, and hide your diminished heads before the men of the dark ages.

The Priest is manifestly one of the most unfortunate of mankind. Other men engage in those pursuits that tend to dissipate the more dangerous passions, which in retirement would demand the control of the mind. Other clergymen find recreation from a variety of sources, as gardening, which brings them into contact with the flowery gems of the universe, on which the Creator has lavished so many charms. The health and vigor of their minds are vastly increased by the society of their wives and children, which opens to them new worlds of thought, without which man can never attain his highest greatness.

I have seen a great law of animated nature illustrated before my door the other day, by the vast multitude which assembled where boys rode rebellious mules, where horses performed a country-dance, where young men exhibited the power of training, by leaping over seven horses, or by springing into the air and performing a double somerset before they alighted. The lame and the halt and the old hastened here as to a great physician, whose delightful remedies elevated the mind, increased nervous power, and cured them of the blues for many months. But in opposition to the natural law of diversion, the unfortunate Priest seems doomed by his position to have no recreation from the temper of his wife, or the delightful music of his children's voices, or from other innocent pursuits of men. His system fills his mind with cobwebs. He seems to have no pursuit in life but the pursuit of women. No other bachelor can equal him in the numbers he hunts down and cap-

tures. No huntsman ever showed more skill in the chase than he. No fisherman's net was ever more skillfully constructed than his to catch women. No trapper of Hudson Bay or the Rocky Mountains can equal him in the machinery by which he draws young women into his elysian bed.

The question how far the peculiar institution of the Priest tends to sap the foundation of morals in a Protestant community is worth a moment's attention. If a man weep, another who sees him is stricken with grief. If one yawn or laugh, the contagion spreads. If two Nations engage in war, other Nations drill their troops, proving the existence of a sympathetic law of spirit, by which one is led to the same feeling and action with others. This being an established law of nature, how, then, can Protestant women remain unaffected, while they see their Catholic sisters throughout the year repairing to the elysian beds of these men; and how can Protestant men remain unaffected throughout Christendom by the trade of the Pope's bachelors? These can be counted by the hundred thousand, and their most remarkable work consists in hiding, mutilating, and burning the divine law, making young ones in church "whole and entire" before the eyes of the women, and then getting into an elysian bed with them.

Are not the courts of law in this country affected by this frightful source of immorality? I have seen, the other day, in this city, one person who had been committed for bigamy and two for adultery; their penalty consisted in being confined for six weeks; while a girl of seventeen, who stole a watch, was confined ten weeks, and then sent to the State's prison for a year. Do not facts like these prove that the contagion of the confessional has taken effect, in the destruction of female honor? If one class of men are permitted to lock themselves up with women in secret, and are honored by the Nation, why persecute and imprison another class of citizens for following their example? Judges

are men of extensive information, and in the sentence pronounced on these parties, the Priest and his ladies may have had more influence than we are aware of. The judge may have seen that the only difference between the two cases consisted in this, that the sons of the Pope keep their secrets, but the others are convicted in court, while all the proofs of guilt in both cases are the same. If, then, a crime which was punished in both sexes by a frightful death during the four first centuries of Christianity, is now punished with only six weeks' imprisonment, must there not be some cause of the change, and shall we not find this cause in the facts, that neither Hildebrand's bachelors nor their trade had any existence among the first Christians?

Can we not trace their power in the vast number of divorce suits which employ the Courts of this country, and disgrace our land? Protestantism consists in self-government, in accordance with the divine law. The wife of the Catholic is found in an elysian bed with a certain man at stated periods, and her husband takes no notice of it, because he is deprived the use of sense and reason in private judgment. The wife of a Protestant is found in an elysian bed, not with the Priest, but some other man, and her husband sues for a divorce. He raises a great noise through the neighborhood because his wife has followed the example of her Catholic sisters. An abortionist the other day, in New York city, was convicted of murdering a mother and her child, and he was only sentenced to seven years' imprisonment. When the short period is ended he may again commence the same trade, practise it through life, and may be once detected and imprisoned for a short time for every hundred murders he commits. Is not this one of the fruits of the elysian bed, which shows the state of justice in this country concerning the social evil?

The dress of the Priest while performing the astonish-

ing creations of the Mass is very remarkable, and must have some design. Every generation gives full proof of the bewildering power of dress and external appearances among superficial minds. All the delusions of vanity have their foundation heré, and to procure fine dress is one of the chief objects of the toil of man. If the Priest wanted to excite the religious feelings of Christianity, he would appear before his congregation in costume like that of Christ and his Apostles. The dress of these suited the business of plunging into the water in search of fish; but instead of this, the Priest rivals the kings of Siam, the Emperor of Burmah, or the ancient monarchs of the East, while he cannot be ignorant of the effect produced on the women, by a man of such astonishing power dressed in such gorgeous robes.

The poet Gray says of Sir Christopher Hatton :

“ His low-crowned hat and shoestrings green,  
His brilliant eye and satin doublet,  
Moved the stout heart of England’s Queen,  
Though Pope or Spaniard ne’er could trouble it.”

But the hearts of the Catholic young women in Church are not so stout as that of Elizabeth, and what signified the “low-crowned hat and shoestrings green” of Sir Christopher, in comparison with the dazzling splendor and astonishing power of the Priest? What a terrible wreck this bachelor makes among the soft hearts of his female followers! All this becomes more significant when viewed in the light of the chief doctrines of his Church, which teach that the best place in the world for a young woman to learn the nature of true religion, is to get into the bachelor’s elysian bed in perfect secrecy, “get down beside him,” tell him all the secrets of her empire, and then cry, “Give me *your* blessing.”

Unlike many Protestant ministers in their migrations, the rule with the Priest is, that when once appointed to a parish, he lives and dies with his flock. In rare cases,

when he offends his superior, he is appointed to another parish, but he cannot be dismissed from the Priesthood for any crime. Other ministers often remove for trifling causes, though they have families, but though the Priest is a bachelor, and frequent removal would afford him fine opportunities of gaining these pleasures of travel for which many expose themselves to the dangers of the sea; yet he becomes so attached to the people of his parish, that rather than remove when ordered, he often rebels and bids defiance to the whole power of the hierarchy. This is a significant fact, which goes to prove the strength of his attachment.

This cannot be altogether accounted for by that law which constitutes man a gregarious animal. Is it on this the thing called mesmerism is founded, which consists in the departure of the mind from the standard of right? But whether this new science be true or false, the delusions produced by sympathy, or its misapplication, are everywhere manifest. Is it not this which leads men betimes to wear coats with long tails, and at others with no tails at all—a hat with a leaf an inch broad, and an elevated crown like a drum, and then a hat as close as a nightcap; while women's hats are sometimes like bricklayers' hods, and then like mushrooms, and when the one fashion prevails, the other is ridiculous? The want of this power causes raw troops to run in battle, while its dominion over the mind will cause them to rush on a thicket of bayonets and blazing guns until they are blown to pieces.

If the modern history of this power was fully known, the profession of Loyola, that he saw the transubstantiated man after the Priest created him, and the belief of Sir Thomas More in this doctrine, might be found to be regular mesmerism. Both Mesmer and the Priest, when commencing their work, have something peculiar about them; both want you to fix your attention on something they exhibit: Mesmer on a piece of silver, and the Priest



on a wafer about the same size ; both commence strange genuflections ; both preserve perfect silence and wait for the result. The Priest far surpasses the son of Mesmer in the power of his machinery and motion ; he is covered with strange robes, and is assisted by strange furniture and blazing candles. The audience of Mesmer is composed of unbelieving critics, but the faith of the Priest's audience is in his hand from infancy : the sons of Mesmer's conquests are chiefly confined to boys, but the Priest aims chiefly at the women. Mesmer soon throws down a staff and cries, "There's a rattlesnake," which is not unlike it in form. The boy believes him, and to avoid being immediately bitten, jumps on the audience and tramples them down in his effort to escape. The Priest shows superior skill ; he throws down a wafer ; the women believe he has made a young one "whole and entire," etc. As the boy trampled the audience through his faith in Mesmer, so the women's faith in the Priest leads them to trample their husbands under their feet in their way to his elysian bed.

The object presented by young Mesmer is a revolting one ; but the young one the Priest presents, is the most pleasing imaginable, and the ladies delight to treasure it up in their affections, while that of Mesmer is spurned. As the delusion is apt to die, the Priest repeats his creative arts at every meeting in Church before the ladies, and proves his infallibility by never failing to make a young one, which he commits to the care of their affections.

The magnitude of this work beggars the loftiest flights of eloquence, which is only excelled by action. Here lie the reasons why Protestants are so often disappointed at Mass by the silence of the Priest. They should reflect, that eloquence, after a miracle so glorious, would be like a descent from the sublime to the ridiculous. Meantime, the mesmerized women who are at all times in Church

subjected to this delusive power, on going home may conclude in their dreamy minds, that if the Priest, amidst such difficulties, can make a young one without assistance, what can he not do in the confessional?

Thus, by a little attention, we may learn the epd produced by the Priests' manœuvres at Mass. It does not require the genius of a Rawlinson in deciphering the hieroglyphics, nor the genius of the physiologist, who, on seeing a bone, can tell the size and species of the animal that wore it, for we have only to see the lady that attended Mass, marching alone into the chamber of the Priest, and stopping with him there as long as he likes. Then we see the cause and the effect united, and the scattered pieces of the machinery forming one complete whole.

A lady frequently marching in the light of day, and before the public, to the elysian bed of a man, where she is placed at his disposal, and then returning without covering her head in shame in the presence of her acquaintances, is one of the most remarkable facts in the history of women. Is it not the greatest self-inflicted outrage on female honor that has ever appeared on earth? And where is there a philosopher who will not immediately concede that no woman will ever consent to violate female modesty before the public to such an extent, unless she has been robbed of her moral senses and moral convictions, to an alarming extent?

This robbery must have occurred somewhere, and as it is the greatest that has ever been perpetrated, we should use all scrutiny to find the cause. The Priest, at Mass, when his genuflections are over, tells the women that the wafer is a young one. All the moral convictions inspired by all the facts in the university of nature, where the woman has been trained from infancy, tell her there is no truth in it; but she resigns her moral convictions in the case, adopts the principles of falsehood and injustice, and a few days after, she is seen coming from Hildebrand's elysian bed, without shame for herself or her relatives.

Thus, is not the most sacred thing in the universe—the death of the Redeemer—employed by the Priest to produce the wickedest end that man has ever known—the wreck of woman's character, by the wreck of her moral convictions!

One unacquainted with art might ask, what use there can be in that strap of leather lying on the ground, having one side of it covered with pockets, and so when he sees the Priest's robes, candles, and silent manœuvres at Mass, he may wonder and ask what does that mean? But when he sees the strap of leather in a Chicago granary, sweeping grain from the hull of a ship, and throwing it down on a floor fifty feet high; and while he sees the Priest's machinery seizing the woman, robbing her of her moral convictions and modesty, and throwing her down at the bachelor side in his elysian bed, crying, "Give me your blessing," then he understands the use of both machinery.

If we inquire where the chief power of a Nation is found, we shall search in vain to find it in Fleets, Armies, and Fortifications, in the skill of commanders or the discipline of troops. It all resides in justice and charity, for these are the highest attributes of Omnipotence, and the Nation or individual that is in alliance with them may be said to be a part of the Deity. Woman is destined to be the chief depositary of this power, that as educator of the race she may form the rising generation on these eternal principles. In this light we may clearly see the mischievous tendency of the Mass. No machinery that man ever wielded is so powerful in trampling the evidence of sense and reason, which are the only foundations of truth and justice in man. The inward loss of the right use of them always precedes the outward loss of character.

Thus do not Hildebrand's bachelors destroy the foundations of a Nation's power in the bosom of woman, teach-

ing her inwardly to violate all truth and justice, by belief in the young ones created by the Priest, and then outwardly to outrage every moral sense beyond the power of heathenism, by hunting bachelors into their elysian beds before the public?

I should be most happy to pursue this argument, without mentioning a name so sacred as that of woman; but the nature of the subject makes this impossible, while its importance imperatively demands the use of whatever names the strength of the argument requires.

Some talk of having finished their education at college, and if so, they are to be pitied. But if it must be asserted that education is finished at any period, the date must be placed earlier, and fixed at the age of ten, for the power of the instruction received before this period is greater than that of all received after. The religion, tempers, and manners to which the soul is trained before this period, may be modified, but are seldom changed. Whether the man mend clocks, or negotiate treaties with great nations; whether he stand up in a Congregational church on Sunday morning, and contradict his minister in the pulpit before the people, or crouch to the feet of the Priest on his knees, after his wife has been with him in the elysian bed—these are the fruits of the seeds sown in his mind before ten.

The Catholic boy is led to church by his mother, and on seeing the Priest's manœuvres, he asks, "Mother, what's the Priest doing now?"

"He is creating a man, my child."

"Mother, what does he make the man out of?"

"He makes him out of a wafer, my child."

"I have not seen the man he made, mother; have you? What size is he?"

"You ask too many questions, my child; I never saw the man he makes before our eyes, but he makes him for all that, "body, soul, and divinity," "whole and entire."

“What does he do with him, mother, when he is made; will he preach for us?”

“No, my child, the Priest eats him whenever he is made.”

“O! mother; must not the Priest have a terrible stomach; and isn’t that sinful, mother, to kill and eat a full-grown man in the church? How can he eat his nose and his legs and body at one meal?”

“Hush, my child; you ask too many questions. He makes a man out of the wafer, perfect in all his parts, though the wafer continues the same. You are not to follow your reason, for curiosity is among the deadly sins. If you believed the evidence of your senses, my child, they might ruin your soul forever, by making you deny what the Priest says. Remember, my child, that the making of a young one is the greatest thing the Priest does at church; and the greatest thing you are to learn at church every Sunday is, not to believe the evidence of sense and reason, for they would lead to conclude the Priest made no man, while he says he did, and thus you be lost.”

Here the boy receives from unquestioned authority a law, which is deeply planted in his infant mind, and cherished there through life, and the law is, that he is not to follow sense and reason. If this had been taught him on the authority of history, or of philosophy, it might be thrown aside; but his mother has wound this round his heart and mind in infancy and childhood—that his everlasting salvation depends on not following sense and reason in the most important concerns of life.

How fearful the loss the boy sustains, who, when he starts in life, receives this law from his mother, reads it in his prayer-book, and learns it every Sunday at church—that he is not to follow sense and reason in the most important concerns of life! In an extensive sphere of observation I have been gathering facts to form an estimate of the progress of the Protestant and Catholic mind, and I cannot



estimate the latter as more than sixteen, while the former is twenty-one.

There are many reasons why Protestantism should not complain of the two great batteries, Hildebrand's religion established for the destruction of sense and reason. Every Nation requires a class of men to perform its drudgery. Thought rules action, knowledge rules ignorance ; the man makes the elephant lie down at his feet, because his mind is superior. In digging canals, railroads, sewers, trenches, I hear the wild wit and curses of the sons of St. Patrick, with scarcely a son of Luther among them. The polemic, then, who adopts the best means to destroy the machinery that blasts the mind of the Catholic is the best friend of the Priest and his people.

The first lesson heaven teaches man is to follow his sense and reason without breaking the divine law ; but the first lesson in the practice of the Priest is directly the opposite. He is to trample his understanding and those of others in the miracles he works, and to trample the law of justice against himself in the matter called celibacy.

The happiness of man increases with his dominion over nature, and every new conquest is a new source of pleasure. All the modern victories in sciences unknown to the ancients have been won by plain inferences from plain facts by men who were resolved to follow the chain of proofs that facts supply wherever it would lead them. But if all the discoverers and inventors from Adam to Howe sat before the Priest at Mass while creating men, must they not soon conclude that, by demanding belief for his creations, he was one of the most unreasonable of all jugglers since the magicians that confronted Moses ? that no plan could ever be more effectual in stopping the progress of truth than that which required belief in his creations ? and that this conclusion is placed beyond a doubt by his employing religion with all its sacred sanctions to convince the people that they are not to follow their understanding or believe their senses ?

In one of my trips across the Atlantic I met with a striking illustration of this doctrine, which has been universally enforced by the conduct of the Catholics. In the middle of the Atlantic, all intelligence of the surrounding world was excluded, and the sea gave us none concerning her people, but the play of a few dolphins, and the spouting of a whale. Sense and reason were starving for some fresh sustenance, but there was none. At last a young genius obtained liberty from the Captain to try the power of his eloquence in the second cabin, which was chiefly occupied by Catholics from Ireland. No sooner did they hear of the intended discourse on temperance, righteousness, and a judgment to come, than they gave the young man and the Captain to know that they would not suffer him to speak there. To prevent the forces of the Captain and the Catholics from meeting in deadly conflict, the young man withdrew his claim.

The mothers of these Catholics attended the Priest's elysian bed, and they taught these men, when children, not to exercise their sense or reason on truth and justice, evidently lest they might arrive at strange conclusions concerning the bachelor when shut up with the young women. The ancient heathens of Greece were delighted to hear Paul on Mars Hill, for they wanted to increase the power of sense and reason, by hearing some new thing, and though he seemed to set forth strange gods, they heard him gladly; but though the young orator in the ship had no new God, and though he wished to strengthen the mind by reasoning on temperance, and righteousness, and a judgment to come, the Catholics would not let him, lest he might involve them in the deadly sin of "curiosity" by exercising sense and reason on the most important subjects. The principle that actuated the Greeks elevated them to the highest honors, and made them masters of the world. The principle that actuated these Catholics, after their arrival, makes them hewers of wood

and drawers of water for our Yankees. In gathering rags, in the business of the scavenger, in blasting railroad tunnels, and in coal-mines, where they are sometimes blown to eternity, in rumholes, where they ply the revolver when maddened with drink, in digging wells and canals, until they are sometimes buried alive ; on the outside of railroad cars sweeping through mountains and snow-storms by night, when the cold is at zero ; this is the dominion and empire for which the Priest's training prepares these men. It is clear that necessity impels him to this, for if he suffer them to follow sense and reason they will burn his elysian bed.

The Priests are not constrained to follow this lesson. The Captain on Sunday morning read the morning service of the Church of England, which has been thus read for thirty-five years on the Cunard steamers, and in that long period they have neither lost a ship nor a man. He called on me to address the congregation, and none listened more attentively than four Catholic Priests.

Whoever impartially views the chief doctrines of the Priest in relation to the grand duties of life, which constitute religion, can see no meaning in them ; but when he views them as nets to catch women, they appear incomparable. A father wants to enforce on his boys the duties of justice and charity, and he pours forth a torrent of strange sounds in a dead language for twenty minutes ; he then takes up a lozenge, and after some strange manœuvres, tells them he has made a man. Instead of believing the duties of life enforced by such means as these, his sons are more likely to believe the old man has lost his senses ; and hundreds have been sent to asylums who did not supply clearer proof of insanity. How different the impression on the minds of the young men, had their father repeated those divine commands of the law in which filial obedience is enforced, with the penalty of divine chastisement for the rebellious.

The Priest's chief doctrines, then, having no relation to the great duties of life, what purposes do they serve? They serve a very important purpose in the view of the Priest. Only consider his object to be the capturing of women, that he may place a yoke on the shoulders of the men, binding them as vassals to Rome, and from this standpoint the whole conduct of the Priest in his strange mutterings and strange motions is perfectly intelligible, and displays the most consummate skill. To be convinced of this, look at the exploit he performs. Though he is a greater enemy to the moral law than any other bachelor, he takes the young women from the side of their husbands when he likes, and marches with each alone into his elysian bed, keeps her there as long as he likes, and then sends her back to her husband without shame or censure. These extraordinary events can only be accomplished by the most extraordinary means, for there never has been on earth a class of men but one that could do them. The Bible contains neither injunction nor authority for such shameless conduct; the Bible therefore must be prohibited or burnt. After a torrent of unintelligible sounds in Church, the bachelor comes forth in the midst of blazing candles, to assist the brilliancy of the sun, having, perhaps, by these strange sounds of a dead language, rescued a woman from purgatory. He is now working at the miracle of transubstantiation to exhibit his power in both worlds. Judged by sense, reason, or revelation, his conduct has no more reference to religion, which consists of truth and charity, than if he stood all the time on his head shaking his heels in the air; judged by a purpose to draw each woman to his elysian bed, and lead her husband by the nose, he adopts the most perfect plan that ever human ingenuity devised. Whoever studies the blinding arts employed in Church on Sunday, to prevent the people from seeing the injustice and falsehood of the Priest's blind miracles, may see the end he had in view, by the

injustice and falsehood of his conduct in leading off a man's daughter, or another's young wife, to his elysian bed.

In the ordinary affairs of life it is not at all times necessary to ask a man what he is doing. When his conduct is open to inspection we can divine his end with considerable accuracy. It is well known that religion has been employed a thousand times to cover plans of deceit, as gold sometimes gives the fairest appearance to the basest metal, and sugar coats the bitterest bills. Rome would tell us, that when her bachelors lead women to their elysian beds, they want to establish truth and justice, but all sense and reason cry, "That there never was a means more unsuited to the end, and that of all plans ever adopted to promote falsehood and injustice, this is the most effectual."

If the mandate came under pretence, from one of the arts or sciences, that the man was not to exercise his private judgment on the most important subject, he might reject it; but it comes from the most powerful corporation ever found on earth, to a man whose mind has been carefully seduced in infancy and childhood from the divine law of man, which imperatively requires him to follow the deductions of sense and reason in pursuit of truth and charity, until every power in nature is subjected. Had the infallible Priest, and his infallible system, permitted this man to open his eyes and look round him, he would have seen that the Priest's conduct in leading away his wife to his elysian bed was one of the most flagrant outrages against discretion and decency that was ever committed in civilized or savage life, and that it was an intolerable crime against all the laws of humanity and all the laws of heaven. He would see, that if all other men followed the example of this teacher of the true religion, the earth would be a Pandemonium, and human nature the darkest fountain of woe.



All prosperity in business depends on exactness in calculation and perseverance in the execution of well-formed plans. The man who has the clearest head to plan, and the firmest nerve to execute, will be most successful. Business consists in pursuing promises to their practical conclusion. But how is it possible for any man to succeed in business who follows the teaching of the Priest? An insurmountable barrier presents itself at the outset by his Church teaching, that in the most important matters he is to reject the conclusions of sense and reason. There is not a Sunday he goes to Mass in which this is not the great lesson enforced on his mind with all the solemnities of the true religion.

We will be told that the Priest permits the exercise of the mind on all subjects outside of religion. But we inquire, what are these subjects? If religion be composed of justice and charity, then it is clear, outside of these, there can be found no sphere of thought but that of injustice, falsehood, and hate, and is this the only sphere where the Catholic mind is free? The whole of his religion culminates in the Mass. If the Catholic believed the evidence of sense and reason on the subject of the man, "body, soul, and divinity," that the Priest makes, he will be ready to cry out in Church, that of all the impostures that ever appeared the Priest's is the most destructive.

If this argument be sound, then we shall find through all Christendom, that the Nation which follows the Priest most, must be most deeply sunk in ignorance and poverty: while the Nation that tramples his teaching most, will be found to have made the greatest progress in science, art, enterprise, comfort, respectability, and power. Whoever examines the Nations of Christendom by this standard will find it correct, though he exclude Protestant Nations, whose prosperity has been triumphant since they forsook Hildebrand.

Whoever compares England from Hildebrand to Elizabeth with England from Elizabeth to the present, may see the effect of the two religions. Both periods are about the same. From Hildebrand to Elizabeth, the law of the Priest ruled England instead of the divine law, and England was torn by every misery and every vice. All the destructive calamities that follow in the paths of sin threatened the extermination of the people in fearful plagues and slaughter, until the British Islands were comparatively desolated. From the days of Elizabeth, when England received the divine law, instead of the Priests', she has gone forth conquering and to conquer, until her race, with some exceptions, may be said to have taken possession of the oceans, islands, and continents of the earth. Had the Priest continued burning the divine law and those that read it, England of the present must be what it was immediately before the Reformation; a horde whose chief business consisted in cutting one another's throats, until the British Islands then had not many more inhabitants than London has now. Napoleon I. far exceeded Cromwell or Washington in the brilliancy of his mind, but being educated in Hildebrand's superstition, in spite of all his great talents, it at last sunk his Empire in blood, and left him to perish in exile from his family and home.

As the moral perfections of the Deity rule the universe, so they are the sources of man's highest and greatest power. The Empire of heathen Rome ruled, because it possessed more moral perfection than other Nations. But what sort of moral perfection does the Pope lay down as the foundation of National greatness throughout his Empire, by teaching all men's wives to be more intimate with other men than with their husbands?

The religion of moral perfection is the religion of Christ. The religion of natural perfection is the religion of beasts, and the religion of immoral perfection is the religion of

devils. Natural religion enjoins a man to kiss a pretty girl whenever he can, and to take his neighbor's money and goods whenever he can evade the law. The true religion of moral perfection promises to man all the enjoyments of which he is capable, in conformity with the law of Christ; but what lower species of immoral perfection has ever been seen on earth than that which Rome imposes on her unfortunate Priests,—secret intercourse with all the young women of their flocks!

None of the great Catholic Nations were in much danger of losing the balance of power while the Priest was the teacher of Christendom: then every Christian Nation suffered equally by Hildebrand's mind-destroying system. But the progress of England, the United States, and Prussia, have been opening the eyes of Catholic Nations to see that, unless they destroy the elysian bed, they may awake some morning and find themselves as much at the mercy of Protestant Nations as Heathenism is at present. The power of the Mass in destroying sense and reason, justice and truth, has consumed the Empire of Charles V.; has been consuming Austria, and threatens France; and there are premises in the teaching of the Priest sufficient to prove that, if Catholic Nations tolerate the elysian bed, they must, in a few generations, become appendages of Protestant Empires.

The teaching of a minister of religion always culminates in his example. But where was there, within the bounds of humanity, since the days of Adam, any class of men whose example is so destructive as that of the Priests? The great lesson they teach is that of getting into elysian beds with men's wives and daughters, and there never was a lesson so destructive to communities and Nations as this.

The increase of vermin marks the progress of decay, and so the approaching ruin of Nations is always marked by an increase of the vermin of whoredom. Before the destruction of every kingdom and empire that has fallen, these

raised their heads as the precursors and sign of each final catastrophe. Before every captivity of the Jewish Nation, as well as before its final destruction, the divine law, which alone can prevent this, was superseded by the commandments of men in the hands of blind guides. Thus it was with ancient Rome when its monarchy was overthrown; and again before the death of the great republic; and the same may be said of the Rome of Pope Pius before he was dethroned. The people of this country were informed, by the statistics of press correspondents, that this ancient city of 200,000 inhabitants contained 40,000 paupers and 7,000 priests and nuns. Thus it was in England in the reign of Charles II., who received his theology from a Priest, and from this source a flood of licentiousness emanated which threatened the British Islands with destruction, and swept his brother from the throne as a hatchet-headed Jesuit. Thus it was with Greece, by the agency of the Moslem among the women, before the revolution purified the moral atmosphere. Thus it was with the South, among the planters and slave-women before the slaughters of our civil war. Thus it was in France and Paris, where the elysian bed presided in legalizing prostitution before the defeats of Gravelotte and Sedan; "the streets of Paris dyed in blood;" "the burning of Paris;" "69 priests and the archbishop slaughtered;" "women shot down in the streets like dogs;" "50,000 corpses in the streets and cellars of Paris."

When we consider the case of the Priest, we may take up the doctrine of Pythagoras, as held by the Jews, concerning the transmigration of souls, when they said: "Who hath sinned, this man or his parents, that he was born blind?" What crimes did the unfortunate Priest commit in a former life? He seems to be doomed, by the forces of education, over which man has so little power, to blast the minds of the people by his blind miracles, and the character of the women by his elysian bed, producing all

other fearful vices, conspiracies, and crimes, which lead to the ruin of nations, as though destruction were the special work for which he was trained, and to which he has been dedicated.

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## CHAPTER II.

What protection the Priest has in the Confessional—A woman's opinion of his power there—Compared with ancient heathenism in the treatment of women—The Priest's refuge when in love—What effect the Priest's indulgent training may have in the Confessional—Does it contain the secret of conquering the Pope's Empire?—The Confessional and the new law—Catholic devotion measured by the new law—The Priest's resources for capturing young women.

THOUGH in the Nations of antiquity the great kept many wives, they never considered age in the men that attended them to be a sufficient protection, so they had them changed to be eunuchs; but the pope binds his bachelor sons by endless obligations—he sends them into elysian beds with all the young women of their parishes, without one of them being altered.

Origen professed no belief in the soundness of this doctrine. He saw that celibacy might terminate in the loss of his soul, and to protect himself from the worst of vices and crimes, he submitted to a terrible operation. He never would have borne the pangs of such misery had he any hope of celibacy without guilt, as Monk or Priest. The fact should be included here, that the stronger the mind is, and the better it is cultivated to the standard of moral right, the greater is its power over the passions. But if such a genius as Origen, with all his vast stores of intelligence and mental power, had no hope of moral rectitude in celibacy, before private confession was established, what hope can a Priest have in the elysian bed, with a muti-



lated law, and power to pardon its violations by himself and his darling while together ?

There is no class of Ministers in Christendom to whom their people look up with so much awe or reverence as to the Priests, and this may in part arise from an opinion of their great self-denial in celibacy, as though each were a species of martyr. This opinion would bring to the Priest a vast amount of respect to which he has no claim on the ground of celibacy, for the honors won by the martyrs sprang from their honest boldness in defence of truth and justice; but the rule which produces celibacy, so called, is the dishonest cowardice of injustice and falsehood to which the victim yields himself at the command of another.

I was talking with a Catholic lady on the subject of religion, and I said to her: "Do you believe that the Priest can forgive sins?" "Oh, yes, sir," she replied, with a confident air, "that is the doctrine of our church." Her husband was present, and he saw immediately that his wife had placed him in an awkward position by such unbounded faith in the Priest's ability to remove guilt. He seemed to see clearly that though she and the Priest played tricks while together without limit, that the Priest had only to say "*Hey, presto,*" and all the guilt was immediately removed from his own soul and that of his wife. He then immediately denied that the Priest possessed or exercised any such power. His wife, true to the teaching of her creed, asserted positively that it was the doctrine of their church. Her husband saw that if this were so, the character of his wife was gone, by her being frequently in the hands of a bachelor possessed of such power, and his rage rose above measure. She attempted to defend her position of the extraordinary power of the Priest in his elysian bed, but his eyes shot indignant fire, and his screams became so alarming and terrible that she had to keep silent lest he should lose his senses.

A man dedicated to the Christian Ministry, whose office

consists in teaching the moral perfections of Christ, should never suffer himself willingly to be in a position which assumes the semblance of the opposite evils. Precepts enjoining this duty are everywhere found in the inspired comments on the law by the Prophets and Apostles; such as, "Let all things be done decently and in order." "Let not your good be evil spoken of." But the unfortunate corporation of the Pope is required, as the chief part of its business, to assume all the appearance of the worst evils before the public; his bachelors are required to plant themselves in the most suspicious circumstances, by a public practice which would bring any class of men into public and total contempt.

Where is there a woman of right culture that would be willing to have the Catholic Priest for a husband, who had every woman in the parish in his elysian bed? And where is there a young man that would choose that young lady for a wife, who kept an elysian bed, to which all the men of the parish had access before the eyes of the public? If every young man would refuse to choose such a lady for his housekeeper, how can a man of sense choose the Priest for his guide to heaven, whose conduct is the same? The lady, so called, is a private person, and if chosen for a housekeeper, the results of her conduct would be more private; the Priest is the pattern of his flock. If her example would bring destruction in its train, the ruin which his example spreads around must be frightful.

When king Ahasuerus wanted a queen in the place of Vashti, "Then said the king's servants that ministered to him, let there be fair young virgins sought for the king, and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins to Shushan the palace, to the house of the women, unto the custody of Hego the king's chamberlain, keeper of the women, and let the things for purification be given them, and let the maiden which pleaseth the king be

queen." By altering the names and dates, have we not here the plan adopted by the Pope for fixing the affections of his son the Priest of twenty-three? He causes all the fine women of the parish to enter his chamber, not in mass, but one by one, and each is to get down beside this young Monarch whose power far surpasses that of Ahasuerus. It is true the old women also come, but they evidently serve as a cloak.

Vashti opposed the king's commandment, when he ordered his seven chamberlains to bring this queen before him, "with the crown royal, to show the people of the provinces her beauty." But what fine woman in any parish in Christendom has ever refused to show the Priest her beauty in his elysian bed? Vashti's modesty in refusing to make her beauty a *public* spectacle, entitles her to immortal honor; she upheld the principle that modesty is the chief glory of her sex, at the greatest sacrifice; but the Priest teaches the Catholic Vashti to make the greatest sacrifice of her modesty that has ever been known, by regular meetings in secret with another man. Vashti opposed the will of an absolute monarch, in defence of the higher law; but the Catholic Vashti tramples every law of prudence, discretion, modesty, and shame, by her secret meetings with this man, whose character is proved to be the wildest, by his unequalled hostility to the law against vice and crime. The modesty of Vashti would reflect honor on a Christian lady of the present age, but the conduct of the Catholic Vashti in repairing alone to the elysian bed, would cover with dishonor a heathen woman of Asia or Africa. "And when the virgins were gathered together, that king Ahasuerus might choose a queen from among them, it was every maid's turn to go in unto the king;" he selected one, and the rest never came there again; but the Priest seems never satisfied, and must have the married women to attend there also. From all these facts, is it not clear that the Priest has put the

shadow of civilization and female honor backward on the dial of time more than three thousand years?

The best institutions the world has ever seen are in danger of becoming the worst, through the free agency of men and the power of temptation. No system can inflict the greatest amount of evil, unless it has been capable of conferring the greatest amount of good. Was there ever an institution but Christianity that could shield the confessional? It is so full of meanness in its secrecy, it has so much the appearance of all that is suspicious, and dark, and dangerous; it looks so like plotting, and it is so scandalous and destructive in its example. Rake together all that is contemptible and ruinous in heathen religions, ancient and modern, and can they match it?

In heathen Nations, perhaps not more than one in a thousand had more wives than one, but the talents of the Priesthood have invented a plan by which all Christian men can have more women than the Despots of heathen Empires. The Priest of a parish containing a thousand women, can bring them every one to his elysian bed publicly, while his conduct cries like the sound of a trumpet before battle, saying to every man in the parish, "Religion has no respect of persons; go thou and do likewise."

Philosophers have pushed their intelligence from universe to universe, and they have traced all the discernible wonders of every world to the perfections of the Deity. The true religion of all rational beings is found to consist in ruling natural law according to moral law. All mere animals practise natural religion in their intercourse with each other, and is not this the religion of those who claim daily liberty to break the moral law, whether Calvinists or Catholics? In true religion love takes precedence, because it created all things; truth illuminates the scene as the oldest-born offspring of the Deity, and directs the decisions of justice, which presides over all things. In accordance with this religion of Christ's moral perfection, from Adam to

Moses, and from Moses to St. John, the man who went in to his neighbor's wife or daughter was accounted one of the greatest of criminals, and all the maledictions contained in violated justice were hurled at his head and that of his victim by Patriarchs, Prophets, and Apostles ; because, if all others followed his example, mankind would sink from Christ's religion of divine morality to the natural religion of beasts and insects, until at last, like the spiders, they would feed on one another. But is not the unfortunate Priest placed in a worse position than that of going in unto his neighbor's wife ? he exposes her to the chief censure by training her to follow him into his elysian bed.

History proves that a man may be trained to believe any religion of the earth, but it proves with equal certainty that great as the power of education is, it cannot withstand the laws of nature. No plan of education that ever has been devised will prevent men from loving women, if frequently introduced to their society. The precautions adopted by the possessors of harems proves that they had no faith in the power of education here. If Rome believed that education could triumph here, she would mingle the Monks and Nuns in the same establishment ; but her caution in preventing the Nuns from looking out of windows and through hedges proves that she has no confidence in the power of education against natural law.

The Priest, then, is as likely to fall in love with the women that come to confession as any other man in the same circumstances. But there is no man in such danger of catching this wonderful disease as the Priest. Other bachelors may marry ; they are not so closely shut up with the young women, and together with these the Priest makes it his duty to talk with the young beauties on the most contagious subjects. Other lovers, whether from affectation or wretchedness, have fallen at the feet of their ladies, but in the elysian bed the lady "gets down at his side," while Rome concedes that he is as liable to fall in love as any other man !



When the contagion has produced its effect on the nerves, and the malady of love has seized the Priest, what is he to do? Once a year is accounted sufficiently frequent for confession, but no matter how well the Priest divides the women into classes for attendance every month or week, even this would leave him almost a year without meeting the loved ones. To meet this case the corporation has established the law that frequent attendance at confession without limit is a proof of growth in grace, and no father or husband dare look across his nose at the young woman who attends the Priest weekly, whether he be Curate or Rector, Archbishop, Bishop, Cardinal, or Pope; because her "*frequent attendance at confession shows a desire to advance in virtue*," says her infallible teacher. And what virtue can be greater than that of falling into the arms of the Priest, or Bishop, or Pope? What better plan to procure pardon and deliverance from purgatory? Miss O'Gorman, the converted Nun of this place, where she resided as such, told us the other night in her lecture, that there is no Bible in the library of the Sisters of Charity in this city. If this be so, then its moral law has but little power to restrain natural law. She told us that seclusion, instead of diminishing its power rather increases it, so that she knew five of her Sisters to be in love at the same time with one Priest, and it is the law that each of them meet him alone in his elysian bed at confession once a week.

The dignitaries of Rome always select their residence where the finest ladies are, and surround them with corporations of women. Public opinion, that terrible engine, and the penalties of civil law, are insufficient to prevent entirely the private vices among those that have liberty to marry; but the Priests are denied this, while their private intercourse with young women infinitely surpasses that of other men, and clearly bids defiance to penal law and public opinion. The hunter is often disappointed of his game; but what lady, since the days of Hildebrand, ever

escaped the power of the confessional? If considered only as an engine of female seduction, nothing more perfectly suited to its end can ever be found on any planet in the universe. .

When Hannibal and Scipio drew up their armies in Africa to fight that decisive battle which was to fix the fate of Carthage, the two generals had an interview. What strange and lively emotions were awakened in the breast of each, when he first gazed on the other son of immortal fame! The keen glance of Hannibal endeavored to penetrate the mind of Scipio, whose feelings must have been indescribable in the presence of the most consummate General of antiquity. Is it not thus sometimes when a young woman enters the confessional? The Priest views her with searching eyes, while she looks up from his side with excited breast, not knowing how soon a decisive battle may commence between them, when an Empire may be lost or won.

It is natural for the Catholics to expect that the millions of sheep scattered from the Protestant Churches, will at last be gathered into the fold of the old mother church, and the women may be expected to lead the way. When a husband makes the discovery that his wife has become a Catholic, as a Protestant, he will be ready to hear what she has to say of her new religion, and protest against what opposes his views of right. One of the first discoveries he makes concerning the fruits of his wife's conversion is, that she has been found in dark corners with a certain bachelor, and he may ask her to tell him what they both were doing. The dialogue may be in substance—

“My dear wife, what were you doing when shut in with the Priest, may I ask you?”

“It was all about religion, husband, and religion consists in what he wishes me to do.”

“My love, why do you go with a strange man into a dark corner?”

"My dear, the true faith requires me to sacrifice everything to have the favor of the Priest. He is better to me than all the world besides, for he can bring me out of purgatory."

"My love, you know that Protestant husbands dislike their wives to learn the habit of getting into dark corners with men. I hope you will respect your family."

"So I will, my dear; but the bachelor is to me the centre of all riches and honors. I know no other will but his; by obeying him in everything, my salvation is sure. I must do everything he bids me, and specially when I'm alone with him, my dear; for if I can get him to love me dearly, then he will certainly pardon my sins before I come out from his elysian bed."

It is more than doubtful whether these arguments will be sufficient to convert a stiffnecked heretic to the Catholic faith.

Originality, sometimes called invention, is the highest quality of the mind, and it consists in the manufacture of old material into new forms. This made Homer the first of Poets, and the Greeks the first of Nations in human skill. Nothing is so wonderful in the works of the Creator as the originality of his designs. Whoever looks at the sea raging in a tempest, might conclude that nothing which has life can live there, and yet its children are the oldest of the earth. Whoever looks at a few animals, might conclude that invention could plan no more; and yet these are but specimens of unnumbered varieties, in whose formation invention revels with increasing power as they become more minute; while the elephant has but two eyes, the horse-fly has a thousand.

The Priest's inventive powers are chiefly confined to religion; but here he has placed the order under endless obligation by the new means of grace he has planned, which throws the Prophets and Apostles into the shade. This new means of grace yields more of worldly enjoy-

ment than any that ever was established ; for it consists in the Priest having a young woman in his elysian bed, who is as much at his disposal as a goose in the den of a fox ; but he always treats her so affectionately, that she has never been known to complain of him.

An old Roman philosopher observed, that he who unites utility and pleasure carries all points ; and the Priest's new ordinance is founded on this principle. If Christianity from the beginning had possessed this ordinance for all its converts, it must have conquered the world in half a century. What heathen would refuse to embrace a religion, which offered him all the joys of the world to come, and in this world an elysian bed ? The Pope restricts this means of grace to his sons, the Priests ; but this ought not to be. The central principle of Christianity is equality of rights, and if the clergy hold high privileges against the law, the people will have them by stealth. No order of men can found on the Bible a monopoly of the sex, because the Bible is justice, and has no respect of persons. This means of grace, then, belongs to the people as well as the Priest. If he be right, then, in all justice, it ought to be published from the altars every Sunday, that every man may set up in a dark corner the new means of grace called the elysian bed.

The Priest's education for the ministry is so indulgent concerning the divine law, that it reminds me of the Byron family. Lord Byron says his father's first wife was an only child, his mother was an only child, his wife was an only child, and he was the only child of his mother. The parental affections which are divided when there are half a dozen children, are all concentrated in an only child, and love is blind. The three ladies and the Poet, by their tempers, quarrels, pride, and misery, illustrate the nature of an education, or a religion of mere love. Had these been children in large families, legislative and executive justice called into exercise among them, might have made them

feel what they found in future life, that safety, happiness, and honor hang on fidelity to sober duty.

Being trained under the vertical sun of parental indulgence and great expectations, when transported by marriage to the temperate zone of duty, the lords and ladies could not bear to live together with sufficient comfort to prevent them from filling the Christian world with their quarrels and their woes. The Priest may be considered a greater pet, and an heir of greater expectations than any of them. He is to have a far greater estate at his disposal than all theirs put together, composed of all the merits of all the Saints, which are a necessary supplement to those of Christ. He has more power among the women in his parish, and, by necessary consequence, among the men, than any, or all those had among their tenants; and human power, without the divine law, leads to swift destruction. He is a greater enemy to this law than any of the Byrons, who never hid, mutilated, or burned it. Even in childhood he anticipates the dignity of a commander in the mighty army of Hildebrand, and when full-grown he can bring the stoutest subject of his absolute monarchy to his knees before him, after he has come out of the elysian bed with his wife. As a mighty ruler in both worlds, his pretensions and power sink to insignificance those of any other child of indulgence. There is an item in the character of the American Priest which should not be forgotten here. He is probably an Irishman, whose mind in his ancestors has been chiefly composed of feeling, which sees no penalty when temptation urges. The Priest, then, having the training of a pet, the lofty position of a noble, the power of Hildebrand's generals, and the exploding nature of an Irishman, is admirably fitted for the management of his elysian bed, when the charming young women of the parish come there in secret, to prove their fidelity, obedience, and submission, by "getting down beside him and saying, 'Give me *your* blessing.'"



When Alexander the Great had conquered the greatest king of the East, Darius endeavored to make peace with him, by offering him half his kingdom and his daughter in marriage. The conqueror consulted his chief general, and Parmenio replied, "Were I Alexander, I would accept the offer." "So would I," said Alexander, "were I Parmenio; but as the sky cannot bear two suns, nor Persia two kings, I shall reject it." The Priest holds an opposite opinion, and even proceeds on the principle that the domestic sky can bear two suns, so that when one is below the horizon, the other may rise.

There never was an age in which women complained more loudly of the tyranny of men than this, though we have not heard of any man while courting, who follows the plan of the Australian, as a Missionary told me; after he has gained the consent of his prospective wife, and as a preparation for marriage, he takes her by the heels and marches along dragging her after him. The power of the harem was the greatest exhibition of this species of dominion in ancient times, and it surpassed that exercised over our squaws, working in the field while the Indians hunt and wage war, which is the more dangerous pursuit. The Mormon power over women is great, considering the country and the age, but those women that submit to such degradation supply presumptive evidence that they either condemn themselves or have been despised.

It must be conceded that Divine Providence foresaw those disabilities of women that attend their feebler frame, and to prevent their suffering from the other sex on this account, he armed them with destructive power, and the power of pleasing in far higher perfection than men; and these, in the history of the sex, have secured to women as much ease, safety, and pleasure as men have found.

It is remarkable that, though Protestant women are not so severely taxed by the dominion of man as those of the

Catholic Church, yet the Catholic ladies never complain, and this must be owing to the astonishing power of the Priest. His power and the subjects of it are universally the same. One fact, then, will illustrate the extent of this power as well as many. I overtook two women with burdens, and on entering into conversation with them, they told me they were on a pilgrimage of a hundred and twenty miles, and carried their subsistence with them. I asked them why they travelled so far at the Priest's command, and they told me, that if they did *what he wanted*, he would do everything for them.

From that astonishing centre of wonderful doctrines—the creations of the Mass, with their rays of power, like those of the sun, darting through all time, and all space, and ruling both worlds, the women can draw a thousand inferences of the Priest's astonishing greatness, enforcing any sort of obedience, or any sort of sacrifice. What Catholic lady has not made the inference, when coming from the elysian bed at the age of eighteen, that he who creates a man in spite of such formidable difficulties as those which surround the Priest on Sunday, in the midst of blazing candles in the light of day, as though sunlight were not sufficient to enable his people to detect any fraud—cannot the man that does this do anything, in the estimation of the women?

There are other inferences that such facts suggest to a Protestant, whose heretic mind is continually teeming with inquiries and suggestions, so that no part of the poor Priest's conduct can escape. The first of these inquiries would probably be this, that as the Priest's power over the sex is the greatest in history, and his facilities for extensive indulgence the greatest—for he has all the young women of the parish at his disposal, married and single; and as no man has stronger inclinations, or less power to control them, as none can so easily pardon the guilt, if it be guilt to a man that burns the law—thus in

the absence of law, the best opportunities, the most fiery nature, pent up by want of exercise, the strongest temptations, and the most impenetrable secrecy which is sure to hide the practice and the result—who may have a more numerous progeny?

Next to these Priests, the most remarkable class of men that ever lived, are those husbands who send their young wives to the elysian bed. They remind us of a case reported in a newspaper the other day, of a wonderful surgical experiment performed at Valparaiso. A number of criminals were about to be beheaded, and some surgeons attended for the purpose of trying an experiment. While the heads of the men flew off, the surgeons planted one of them on the shoulders of a headless man, and the operation was performed with such consummate skill, that the great arteries met, the blood circulated, the dissection healed, and the man recovered; but when the head had grown firm on his shoulders, the discovery was made that it was the head of another man that had been planted there by the mistake of the surgeons. We read of a German Prince that had a hundred and fifty children, but the facilities of this reptile did not surpass those of the Priest. In the power of hiding the young ones, no man that ever lived can match the Priest. I have known an orphan girl in my neighborhood to have a child by a young curate who had not been fully initiated, and no sooner did the child make its appearance, than a Catholic neighbor flew to the protection of the Priest; there were no Sisters of Charity in that neighborhood. This man sacrificed his character by professing himself the father of the child, and his wife took it home and nursed it.

While talking with a Catholic, the other day, I made the greatest discovery of my life on the subject of his religion. I told him that I sometimes went to Mass; that there were errors in other Churches as well as there; that

I found excellent council in the Priest's sermons as well as in the sermons of other ministers, and that I would have no objection to marry a Catholic wife, but this condition I should be sure to require, that she should not go to confession. "My dear sir," he says, "no harm can come of that, for the most that the Priest could do would be to put through his head and kiss her." He stood rather behind me, and I began in a sentence or two to prove that having put through his head and kissed her, he might contrive to go farther, but when I looked round, the gentleman, having discovered his position to be totally untenable, was making his escape at the double-quick, and I was surprised to find him at so great a distance in so short a time—he had a wife. I now saw that at last I had made a great discovery, and that through this weak part of the fortifications of Hildebrand, all his munitions of war could be taken.

The great doctrine of secret intercourse with young women, which forms the foundation of the Pope's Empire, is watched with ceaseless vigilance, and it is covered and adorned with the finest terms which the most sacred subjects supply. Though no Apostle or Prophet but false Prophets ever had the habit of locking themselves up with women in secret, yet the Priest professes to found his system on the sacred book, which condemns and curses the practice more than any other, and his people must believe him, because they are not permitted to exercise private judgment. Out of so many thousand texts the Priest selects one from an inspired comment on the law of justice and charity, and makes it teach the people the most flagrant falsehood and injustice the world has ever seen, by placing a young woman in the Bible-burning bachelor's elysian bed, where she is bound by seven sacraments to obey him.

"Confess your sins one to another, and pray one for another, that ye may be healed," says the Apostle. In the

duty here enjoined, the Priest clearly has no more concern than any other man; for the Apostle was exhorting the members of the Church to exercise a forgiving spirit one to another. There is but little danger of mistaking the meaning of this or any other part of the divine teaching on the subject of duty; for such teaching by Prophet or Apostle is always a comment on the divine law of justice and charity; and, in case of doubt, by referring to the original, the meaning can soon be found. But any reader of the Bible who has liberty to exercise sense and reason, knows that no Prophet or Apostle ever wrote a word or sentence to make the divine law contradict itself, by enjoining the Priest to supply evidence of the worst crimes with the young women of his parish.

Though it is utterly useless to reason with a follower of the Priest on the meaning of any text or part of the law or gospel; for he believes that the moment he exercises sense or reason in private judgment, he is a heretic and lost; yet all men who are left the use of their senses on religious subjects, know that it is nonsense to quote a text from a comment, and make it flatly contradict the whole law from which the comment is made. Men might call themselves Priests if they liked, but if they met in secret with young women at stated periods in dark corners, the law doomed them to be stoned to death, and no perverted text from any comment could save either of them.

To sustain this peculiar institution, every art is employed and every art is necessary; for the black ladies of the South, while slavery lasted, never hunted men into elysian beds. Hildebrand's Catechism on this subject is the highest standard in this country, and thus it speaks:

“Q. What do you mean by the new law?

“A. The law which Christ established on earth.

“Q. What was the old law?

“A. The law given to Moses.”

While looking at this source of all Romish and Protest-



ant error, we should remember that Christ took the *law by Moses* for his text in his sermon on the mount, when he opened his commission on earth, and asserts this to be the only law of his religion through all time. The new law, then, which this Catechism speaks of, is totally repudiated by Christ as a thing with which he has nothing to do. Here is the text of his sermon: "Suppose ye that I am come to destroy the law and the Prophets? I am not come to destroy but to fulfill; for verily I say unto you, till heaven and earth pass, one jot nor tittle shall in no wise pass from the law" [by Moses].

In these questions and answers, we have the fundamental principle of the new religion of Hildebrand. Many travelers have exposed their lives in their efforts to find the sources of the Nile and Amazon, but here is a fountain of infinitely more importance. This has sent forth the heaviest woes that ever fell on mankind. A power has issued out from here that has caused the hottest vials of Heaven's wrath to fall on man. Here is the source of the seven hundred years' war between fathers, husbands, and the Priests, which gave such fearful employment to the rack, the torture, and the fire.

The flood-gates of destruction are here opened on the human race, by teaching that the head of the Church has given two moral codes to men. One, "The law given to Moses," called here "The old law," and the other, "The law that Christ established on earth," called here "The new law."

Here, God manifested in the flesh is represented as the author of two moral codes, and as the first, which he gave to Moses on the mount, is composed of his moral perfections of justice, truth, and charity, the second, which must be entirely distinct from this, is, then, composed of falsehood, injustice, and hate. The second is the code which Hildebrand taught his Church, which has been desolating Europe for so many centuries.

It is clear that the slightest attention to the teaching of Christ discovers that this new Christian law, distinct from the old law, is emphatically the code of Hildebrand, the code that is in direct opposition to Christ's old and only law of justice and truth, and that this new code has proved itself to be the mightiest engine of vice, crime, and destruction ever found among men.

"Q. How do you call the followers of the new law ?

"A. Christians."

These, then, of course are a more elevated people than those that were bound by the old law, or ten commandments.

It is utterly impossible to understand the religion of the Priest without marked attention to this part of his creed. This is infinitely more worthy the attention of the theological student than any other part of the creeds of men. The root of the Priest's religion is here. Here is the spot where the religion of Christ ends and the religion of Hildebrand begins, and the one can be proved as distinct from the other as Mahometism and Christianity. Nay, is not sufficient proof here given that there never was a religion on earth more distinct from Christianity than the religion of Hildebrand ? Every religion of the earth is clearly the immediate offspring of its law. Every new religion is clearly the offspring of a new law. If these premises be granted, then how can it be denied that Hildebrand's is a new religion, since his catechism defines it to be the offspring of the new law ? If there can be but one law in the Church, composed of Christ's moral perfections, which is a self-evident truth, it must be equally clear that this new law is opposed to the other, and that the religion founded on it, in its origin, nature, and effects, must be the opposite of the religion and only law of Christ.

The plan taught by Christ for finding sacred truth is now adopted by philosophers as the best plan of finding physical truth. "By their fruits" of facts "ye shall know

them." The most enlightened men have wondered for centuries at the strange fruit Hildebrand's religion has borne, not only by the practice of the worst vices and crimes, prohibited by the old moral law of Christ, but some of these have been made the most prominent part of the new religion—far more prominent than they have been in Mahometism. Mahomet's religion never strained the inventive power of man to find new plans of torture for those who loved God and kept his moral law. Mahometism never slaughtered half so many millions, for the crime of conformity to the moral perfection of Christ, or burned one for every thousand that Hildebrand's religion has roasted to ashes. These effects or facts are the clearest demonstration that the "new law" is more opposed to the religion of Christ than that of Mahomet.

This position cannot be destroyed by proving that the religion of Hildebrand preserves parts of Christianity which Mahomet destroyed, for the most dangerous fallacies are true in part. What profit can be derived from crying Lord, Lord, and gilding the institution with sacred names, while the "old law," which is the only law of the Head of the Church, is rejected, and a "new law," distinct from this, set up in its place?

The heathen might have founded a corporation for the purpose of confessing the women, and have quoted texts from the dictums of oracles, from Sibylline books, or heathen Prophets; but had they proceeded on such authority to train all young women to attend their elysian beds, the ancient Greeks or Romans would have exterminated the whole corporation; because they would have believed no new law that trampled truth and justice with decency and shame to such an extent. The heathen had the use of their sense and reason on every subject, and never tolerated any class of men who would rob them of private judgment. The young lady in this Catholic Catechism is taught this doctrine.

“Q. Will strict honesty to every one and moral good works insure salvation, whatever church or religion one professes?

“A. No. Good works must be enlivened by faith that worketh by charity.” Here good works are divided, and one part employed to destroy the other. This is manifest, for faith that worketh by charity, which the Catechism does not include among good works, is clearly inseparable from every species of good works.

Thus Christ’s moral perfections, which on earth are all included in good works, are divided and excluded from Hildebrand’s religion. The object of this must be clear, for then nobody can prove that the elysian bed is not religion.

The question and answer resolve themselves thus:

“Q. Will moral good works insure salvation, whatever religion one professes?

“A. No. Because they are not moral; not being in conformity to the moral perfections of Christ, or composed of justice, truth, and charity.”

The application of this principle would lead to the following species of wisdom:

Q. Will travelling straight to a city ever bring a man there?

A. No. Because it is not travelling.

Q. Will eating a good dinner remove hunger?

A. No. Because it is not eating.

How evidently this teaching implies that the Catholic does not exercise sense or reason in questioning its truth!

The Most Rev. Dr. James Butler, and Rt. Rev. Dr. Milner, and the four Roman Catholic Archbishops of Ireland, would never send out through this country such teaching but for important ends. True Christianity, they say, does not consist in conformity with the moral perfections of Christ, for these are all contained in those

“moral good works” which alone prove the presence of these perfections. But these being excluded from the nature of their religion, true Christianity, then, must consist in conformity with the perfections of the Devil, or of the Priest, or of both united; and on examining this subject, lo! we find that true Christianity consists in conformity with the perfections of bachelors among the women.

It is clear the Archbishops have many objects in view by the exclusion of morality from the salvation of souls, as the justice and charity of which it is composed might blow up their whole establishment. If the Priest’s secret intercourse with the women is not protected, it must soon vanish, and the wall must be as strong as the institution is valuable to him. “Moral good works,” they say, that is, the moral perfections of Christ, as far as men can enjoy them, will not save the soul. This “old law” of true religion, which is pure as heaven and old as eternity, must be excluded to make room for the new law.

This new law, distinct from justice and charity, bears remarkable fruits. It dooms Protestant Nations to endless perdition, because they will not give up their young women to the elysian bed. It sanctioned, with all the power of the Popedom and the Keys of St. Peter, the slaughters of the Inquisition, the slaughters of Piedmont, and the slaughter of St. Bartholomew, and at last the slaughter of the Priests in the French Revolution; for this new law, as we have seen, must be essential injustice and hate, and, therefore, the source of all human woe.

Sense and reason must conclude that no system is so bad as that which is most opposed to the moral perfections of the Deity. But what system was ever more opposed to these than that which robs man of his private judgment, which is sense and reason, gives the young women up to the bachelors’ elysian beds, and consigns all men to perdition who dare withhold them? Was there



ever a system on any planet or star, whether called religion or not, so well calculated to sink the race and steep its character in every vice? And yet "this is the true Catholic doctrine, without which no man can be saved."

If the inquiry be instituted, Why do men travel? perhaps the best answer is, they want to see pictures, which the soul prefers above all other food, and it is so fond of them that at night, when they cannot be found, it travels abroad to see them, or creates them at home. Men cross the sea to see its boundless waste in war with heaven in a storm; or in a calm sleep, to see the people of other lands at home, and to see the artificial and natural curiosities of the Nations. Hogarth had a great talent for painting hateful pictures; but there is one I never heard of being painted, and it is unmatched. It is not a picture of the fall of the Roman Empire, exhibiting a fine mansion, filled with drunken men and women, but a far more alarming spectacle. It is the Priest burning the divine moral code of the earth, accompanied by the Gospel of Christ! By burning this he burns the religion of Christ and of all his ministers, human or divine. Is not this the darkest picture of Atheism and blasphemy that has ever been seen on any planet of the universe? For even the Mahometan has so much reverence for the sacred name, that he will wash it from a slate and swallow it.

Where is there a sensible man who would not prefer being found picking the lock of a bank, than be found shut in a dark corner with his neighbor's wife. If great evils have been practised under the guise of liberty, how dark the crimes that have been perpetrated under the cloak of religion.

Where do we find the command, in either the Old or New Testament, for any Priest or minister, "Get into a dark corner with every young woman and make her obey infallibility there?" Nor can we find in the inspired history of religion that any Apostle or Prophet, except false

Prophets, ever had such a habit. No divine communication, in the Bible or outside of it, ever thus sought to outrage sense, reason, and justice; but when a young woman asks the Priest the way to a certain city, he brings her forthwith into his elysian bed to tell her there, where none can enter to see what they are doing.

Though all Catholic young ladies are enjoined by infallible authority to hold secret intercourse with these bachelors, who ever heard of a case of scandal arising from the Confessional? This strange fact may be accounted for by understanding the nature of the union between the young woman and the Priest. The support of her body is, to some extent, derived from her husband; but absolution, peace, and salvation come through the Priest, who holds infallible command in both worlds, and, therefore, holds chief command of her Empire.

The Protestant fool, who hates his Catholic neighbors simply because their mothers were Romanists, can never express his wicked malignity against them more fully than by wishing that the Confessional may continue among them forever; for as certain as it does it must make them beasts of burden to the rest of Christendom.

When the blessings are out on the wing in search of a resting-place, they listen to hear the crying of children, and alight there; but when the curses are on their flight in search of breeding-ground, they keep watch for those women that hunt bachelors into dark corners, they follow them, and build their nests there.

Were I a young Protestant clergyman, who had no fear of God or belief in hereafter, I should place religion, science, art, and theology under contribution, for the purpose of becoming a Catholic Priest. I should then leave no stone unturned that could assist in raising me to a Bishopric. I would then endeavor to have one of the best Nunneries in the Nation, and no Priest might expect any favor from me, unless he sent to my Nunnery one or

two of the finest girls in his parish. Outside this establishment I would admit ladies of quality to my confessional, old and young, that the former might protect the latter from suspicion, and when their husbands came I would convince them how conscientious I was by binding them in a long web of gnatstraining. Then, in my jovial, retired moments, I would sing a number of hymns, with this chorus to each of them :

“I have sworn I'd never marry,  
I'm the boy that's bold and free,  
Always fond of the pretty wives,  
And the pretty nuns are fond of me.”

And whenever I consecrated a new church I should be sure to cry, with a peculiar tone, “Hail, Mary! Blessed Virgin!”

France is clearly at the head of Catholic countries, and her progress may be cited as a proof that the Priest is not so much opposed to the old law of truth and justice, from which the strength and elevation of Nations proceed. Let us look at the facts, and they may lead us to a different conclusion. The power of the spirit of emulation must be conceded among farmers, shopkeepers, and tradesmen. We see every day the rivalry it produces in leading one to adopt the improvements of another. Thus, when the mind of England was let loose in the work of improvement, France, if heathen, would be impelled in the same race. If Rome sanctioned the development of mental power, which consists of justice and truth, she would have encouraged France in the race, but the opposite is proved by facts. In the middle of the contest, the Priests, with Louis XIV. at their head, wielded the most powerful machinery to stop the progress of thought; for this purpose provinces were desolated by the slaughter of the Huguenots, and under the two successive reigns they fought against the march of mind in the path of truth and justice until

death, and they only gave up the contest when they were driven from the Nation, placed at the bottom of canals, and hung to lamp-posts. This progress in justice and truth, that ruined them, was the necessary effect of that in England.

Compare France, when free from Hildebrand's bachelors at the beginning of the reign of Napoleon I., with England when freed from them under Elizabeth, and you will find the same cause producing the same effects. The strength of a Nation does not consist in bones and muscles, in which the donkey excels the man, but in the mind of a Nation let loose under the reign of truth. France at that period may be considered as Protestant as England under Elizabeth, and both equally astonished the world, England by defying the power of Charles V. in the days of Philip, and France by withstanding the power of Europe.

France is the first of Catholic countries in opposition to the Pope, and she is the first in power. Had she adopted the course of Spain in submission to him, she might now be an appendage of another Empire. She never was weaker than when the power of the Pope was greatest, for then she was destroying herself by the slaughter of her best subjects. She never was so strong as when the unfortunate Priests were at the bottom of canals, strung up to lamp-posts, and the Pope in chains.

How great the fall of France from her summit of power when Hildebrand's bachelors returned from exile to commence their secret intercourse with the women, and open their Church batteries for the destruction of sense and reason. Then the omnipotence of justice in the mind of France, which made her invincible, departed, and the allies marched into Paris.

I heard a song in early youth, in which a strange sentiment was illustrated. A man who had surveyed the whole field of difficulties to be encountered by marriage, had firmly resolved to keep clear of the sex, and he suc-

ceeded in his purpose until found guilty of a capital offence. When he was placed on a cart to be driven to the place of execution, a reprieve arrived for him on condition that he should marry. He looked at it, and now

“He had his choice to marry a wife  
Or otherwise to die.”

He paused for a while in most excited meditation, and kept the surrounding crowd in dreadful suspense ; but at last he cried,

“The bargain’s bad in every part,  
The wife’s the worst—drive on the cart.”

Milton with his successive wives had fine opportunities of studying the sex, and the lesson which he learned is thus expressed :

“Nothing profits more than self-esteem,  
Founded on just and right, well managed ;  
The more of this thou hast, the more will she acknowledge thee,  
And to realities yield all her charms.”

By this rule, we can account for the Priest’s superior skill in the management of women. Quarrels have arisen between brides and bridegrooms in the beginning of the honeymoon which separated them forever. My mother attended the wedding of a Priest’s sister in the Priest’s house, who said to her when looking over at the bridegroom, “Isn’t that a pretty maccasowel I’m married to at last !” They fought the first night, and never were united again. But since the days of Hildebrand, no complaint against the Priest has ever come from the elysian bed. He never fears the result of finding out all the secrets of the ladies. Women fought with other men because they were fallible. None ever fights with the Priest, because he is infallible. How many volumes of logical argument will it require to make the Priest give up his doctrine of



infallibility among the women, from which he derives such astonishing advantages ?

On entering a church, nothing makes a more favorable impression than ardent devotion among the people, but this, like all other excellent things, becomes an instrument of infinite mischief when wrongly directed. It never has appeared in greater fervency than among the heathen in the worship of their idols. In every civilized heathen country it has produced the sacrifice of human beings, whose blood flowed from the path of Juggernaut to the temples of Mexico, and up through the ages. The nature and foundation of the devotion enkindled at Mass may be understood by a view of *the miracles performed to produce it, and by its lawless direction*. The devotion of the true Christian is kindled by the gospel of Christ, whose revelation of the divine government, in eternity and time, fills the soul with reverence and awe, and it is directed by the divine law. But the devotion of the Mass has other sources, and instead of being governed by the old law, which reigned in the Church of Christ from Adam to Constantine, Hildebrand has given it a *new law*, whose nature is seen in the Inquisition, and in the other doctrines which spring from the elysian bed.

The new law, which guides the devotion of the Mass, may be seen in the Catholic Prayer-Book already referred to. The seven commandments of this law are here taught under the title of seven deadly sins, by which we can see the inferiority of the old law of Christ, for if there are but seven deadly sins, then three of the ten commandments may be broken without losing the soul, and this principle applies to them all, making them void. By attending to this new law of Hildebrand, which is entitled "The seven deadly sins," we learn how trifling the worst vices and crimes are which may happen in the elysian bed. Included in these deadly sins are "vanity, vain-glory, ambition, curiosity, eating more than one meal on

fast-days, eating flesh on forbidden days, fornication and adultery."

In this new law, which of necessity supersedes the old law of the church through all time, fornication, adultery, curiosity, ambition, eating more than one meal on fast-days, and eating flesh on forbidden days, are sins of the same magnitude, nor is there any explanatory clause to mark the slightest difference between them.

Here we discover the power of infallibility in supporting the elysian bed. If the Catholic was permitted to use his sense and reason, he would see that, instead of curiosity and ambition being crimes equal to adultery and fornication, they are among the highest excellences ever cultivated by man, since by curiosity man has acquired all his knowledge, and by ambition he has built the whole superstructure of civilization: but in the new law of religion the crimes of the elysian bed are represented as being of the same class with these, and if the Catholic disbelieves this true teaching of the only true Church, he is lost as a heretic.

It is clear the people cannot live without the practice of curiosity and ambition, without which they would have neither knowledge nor goods, and must wander as naked savages. So they must, then, continually commit the deadly sins of curiosity and ambition. How can they condemn the Priest, even though he were guilty of fornication and adultery in the elysian bed? for these are sins of the same class with curiosity and ambition. But Catholics cannot prove the Priest guilty with the women, for he hides: but he can bring facts to prove them guilty of the deadly sins of curiosity and ambition every hour; so they must obtain his pardon or be lost. Here, then, is the path in which the Priest directs the devotion of his people. It is not enough to train them in their American Prayer-Book by chapters with these headings: "Prayer to the Blessed Virgin," "Prayer to Our Angel Guardian," "Prayer to

St. Joseph," which, by the worship on their knees in church of these spirits, proves it to be the doctrine on which all heathenism has been founded; but the practices of fornication and adultery are placed in this Prayer-Book on the same footing with "eating flesh on forbidden days," which clearly makes whoredom neither a vice nor a crime. The Author of the Bible tells us that "forbidding to marry and commanding to abstain from meats are infallible marks of apostasy." But does not the Priest teach that the man who obeys the divine law by eating meat when he wants it, is as guilty as the man who keeps an elysian bed?

The object of the Priest in teaching these extraordinary doctrines through all Christendom may be understood from the standpoint of the elysian bed. In the method of confession taught in the Catholic Prayer-Book, these instructions are given: "The penitent, kneeling down at the side of his ghostly father, makes the sign of the cross, and asks his blessing, saying, Father, give me your blessing!" The business, then, apart from its misapplied Scripture names, is simply this: A charming young woman, to whom the thirsty heart of the Priest naturally turns in church, when he cries Hail, Mary! comes creeping into his elysian bed, gets down beside him, and says: "Give me *your* blessing." In this pair, snug and warm, *down* beside each other, in impenetrable secrecy, we see the foundation of all the peculiar doctrines of the "new law," which supersedes the old law of Christ's moral perfections.

I said to a number of Catholic women in jail, last Sunday: Tell me, are you at liberty to tell what happens when each of you is alone with the Priest at confession? And they all said, "We are not at liberty to tell, sir:" but one of them, when I repeated the question, nearly let the cat out of the bag; she made the significant reply, "As to telling what happens when we are alone with the Priest, *we should be very foolish if we did, sir.*"

Were we to take away from the Priest his power of pardoning sin, his power in purgatory, his keys for opening heaven, and his power to make young ones in church without Adam's plan; take away all these powers, and he has enough left in the new law to overcome the most virtuous Catholic lady who gets down beside him in his elysian bed. She may wage the strongest arguments, but she fights him in his impregnable fortress, in full armor, with a sword of brown paper. He can put all her arguments to silence in a moment, by reminding her that "moral good works" (which include the moral perfection of Christ and Christ himself) "cannot save the soul" any more than whistling. He can demonstrate to this young married woman that infallibility teaches her in her prayer-book that adultery, curiosity, and eating flesh, are all classed together. They are now both off their feet, and the lady, as taught by her prayer-book, looks up and cries "Grant me *your* blessing." I was at a Methodist meeting one evening, and after preaching to a few, the Minister held class-meeting. When he came round to a young man who sat near me, he asked the usual question, "Well, brother, have you found religion?" The young man looked up at him with a philosophic air, and said, "It depends on what you understand by religion." Thus, when one of the Priest's favorite ladies—and if he had no favorites among them he would not be a man without a wife—looks up beside him, and cries with tremulous tones of great excitement, arising from being alone in the elysian bed with the bachelor, and at the disposal of his infallibility, "Give me *your* blessing," the Irishman's ready wit and reckless fire are now ready to respond: "It depends on what kind of blessing you want;" while her excited looks may send contagion through all his nerves, setting his whole weak nature in a flame. It is here to be observed that it is not God's blessing she asks, for she clearly might as well go into the goat's house to seek it as here, but it is

the blessing that Hildebrand's bachelor gives in his elysian bed she is taught to ask ; and who can mistake the nature of that blessing ?

The lady cannot quote the Bible to prove that fornication or adultery is a sin of the first magnitude, for she may never have read a chapter in that forbidden book, but if she have, and quote the seventh commandment, the Priest can assure her, that if she form an opinion of that, or of any other commandment, she assumes the right of private judgment, rejects the teaching of the Church, proves herself a heretic, and is cut off from salvation. If she then reply, "But the sin in question is deadly according to the new law," he can soon silence her by the following argument : "Don't you see that in the new law curiosity and ambition, fornication, adultery, and eating flesh on forbidden days, are all sins of the same class ? Look in the dictionary, and you will find the meaning of them.

"**CURIOSITY** ; inquisitiveness, inclination to inquire.

"**AMBITION** ; the desire of preferment or honor, the desire of anything great or excellent."

Is not the conclusion, then, inevitable, that no young woman in the confessional has any refuge ? for if one battalion of arguments fails to conquer her rectitude, he can surround her on all sides with squadrons from which there is no escape. Many a foolish project men have had in the history of the past, but none so Utopian as that of expecting a blessing in the elysian bed. A woman may go to the bottom of the wood-pile in search of a gold mine ; or to the prairie-grass of the Western desert to search for needles ; or set sail to land on the ocean waves to find a home, and have as much success as by going to the Priest's elysian bed to find a blessing : by doing so she sows the wind and must reap the whirlwind.



## CHAPTER III.

The spirit of the Inquisition was born in the Confessional—Its effects on Republics—Can it triumph over Protestant effort? Its opposition to the Bible in Schools—The Confessional in the light of the Divine Law—Should the title of the Pope be changed?—What religion is most opposed to Christianity?—The trial of Father McGrath for being found in a dark corner with his neighbor's Wife—Marriage prescribed for the Priest—Another extract from Rosemerry—Which is the worst superstition of the earth?—Hymn of the Ecumenical Council.

No picture of the elysian bed can approach perfection without some account of the Inquisition, which was founded to support and defend it. It is asserted the punishment of the pendulum has been used in Spain until lately, and that one of the prisoners, released when the Cortes of Madrid threw open the Inquisition in 1820, had actually been condemned to it, and was to be executed on the ensuing day. "Another mode of torture consisted in hoisting the victim to the ceiling, by several thin cords tied to his wrists upon his back, whilst a weight of one hundred pounds is tied to his feet. He is then suddenly suffered to drop, yet not so low as to let the weight touch the floor. His fall is so sudden and the shock so great as to dislocate his shoulder, and often to break his bones." "A third torture consisted of an instrument somewhat like a smith's anvil, fixed in the middle of the floor, with a spike on the top; ropes are attached to each corner of the room, to which the heretic's legs and arms are tied, and he is drawn up a little and then let down, with his backbone exactly on the spike of iron, upon which his whole weight rests. A fourth torture, being what is called a slight one, they apply only to women. Matches of tow and pitch are wrapped round their hands and set on fire, and suffered to burn until the flesh is con-

sumed.”\* A fifth is the torture by fire. The prisoner is placed with his naked legs in the stocks. The soles of his feet are then well greased with lard or other penetrating and inflammable substances,† and a blazing chafing-dish is applied to them, by the heat of which they become perfectly fried. When his shrieks and lamentations were greatest, a board was placed between his feet and the fire, and then taken away again if his tormentors were not satisfied. Another mode of torture was the dry pan, in which the victim was literally roasted to death by a slow fire. Another mode of torture is thus described by Gavin, who had been a priest at Saragossa, in Spain, as certified by Earl Stanhope, who had known him there. Gavin escaped from that country, joined the Protestant Episcopal Church in London, and published his “Master Key to Popery,” in which we find the following statement: “In a large room (the guide) showed me a thick wheel covered on both sides with thick boards, and opening a little window in the centre of it, desired me to look with a candle on the inside, and I saw the circumference of the wheel set with sharp razors. This instrument is designed for those who speak against the Pope and the Holy Fathers. They are put within the wheel, and the door being locked, the executioner turns the wheel till the person is dead. A very frequent mode of torture is by water. The sufferer is tied down on a bench so tightly that the cords cut his arms and legs to the bones. His nostrils are closed, and a filter inserted into his mouth, through which a large quantity of water is gradually poured. The wretched heretic is compelled at every breath to swallow a mouthful of water, and at length his stomach and breast are intensely swelled, and

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\* History of the Inquisition, with an Introduction, by Rev. Cyrus Mason. New York, 1835.

† Stockdale's History of the Inquisition, p. 191 of the London 4to ed., 1810.

he at last either expires amid indescribable sufferings, or a short reprieve is given only to enable him to endure another torturing. The last torture we shall mention is by an infernal engine in the form of a female, the Virgin Mary. When the Inquisition was thrown open in Spain by Napoleon, such an instrument was found. The familiar was ordered to *manœuvre* it. He did so. It raised its arms; beneath its ribs was a metal breastplate filled with needles, spikes and lancets. A knapsack was thrown into its arms; it gradually closed them and pierced the knapsack with a hundred deep cuts, all of which would have pierced, and often did pierce, the living victim.”\*

When the great Tuscan philosopher, Galileo, invented the telescope in 1609, his book was prohibited to be published or read, and in the sixty-ninth year of his age he was summoned before the dread tribunal of the Inquisition, and consigned to its prison during the pleasure of the Inquisitors. To escape with his life, he had to take the following oath: “I abjure, curse, and detest the error and heresy of the motion of the earth, and promise never more to assert, verbally or in writing, that the sun is the centre of the system, and immovable, or that the earth is not the centre of the universe, or that it is movable.” Rising from his knees after this solemn act of mockery, the old philosopher said to one that stood near him, “*E purse muove*—It moves for all that.”† It has been affirmed by many, that the aged philosopher was subjected to the torture of the rack, before he yielded to abjure what he knew to be true. This is how the Pope’s unchanging religion aids the progress of truth and justice.

The following is taken from a newspaper, as a specimen of the records which the earth hides in her bosom until the day of judgment: “While the Spanish Parliament was lately debating whether freedom of worship should

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\* Master Key to Popery, p. 235. Hagerstown ed.

† Dr. Brownlee’s letters in the Roman Catholic Controversy, p. 337.

be granted or not, the very stones spoke out, and the soil of Madrid rose up in silent eloquence against the Priests, and the historic cruelty of their church. A new road was being made, when suddenly there was exposed to view a solemn and fearful sight—no mere geological strata, but layers of charred wood and rusted links of chain, which had evidently undergone the action of fire, and with them were mingled rib bones and thigh bones, skulls scorched and split, pieces of woollen clothing, and braids of plaited women's hair, not quite destroyed. These dreadful relics lay in strata, each being the record of a batch of writhing, agonized victims of the 'Holy Office,' the hideous remains of human creatures melted down 'for the glory of God!' It was presently remembered that there was a notable *auto da fe* on that spot 189 years since. That accomplished young senator, Senor Echegaray, made the discovery his theme next day in the Cortes. The very bishops and canons listened, awe-struck with the electric power of his indignation against intolerance, and there is no doubt that the overwhelming majority which thereafter pronounced for religious liberty in Spain was greatly due to the horrible illustrations of ecclesiastical tyranny thus brought to light."

The Inquisition has taught the world many lessons which should never be forgotten, and these are some of them: That when any branch of the Christian religion covers itself with ceremonies, it should be made the subject of suspicion; that when any section of the Church excludes the old law of Christ's moral perfection from the nature of its religion, it will be found a system of licentiousness at heart; that the elysian bed is beyond all calculation the greatest source of all the vices and crimes that ever sought the destruction of man; that no system has ever produced a class of men capable of the Inquisition, but a corporation of bachelors established for the seduction of women as a foundation of empire.

When the cause of such persecution is inquired for, the people say, "Oh, it was on account of religion." I deny that religion had anything to do with these persecutions. The slaughtered victims were persons of upright conduct, which made it impossible for Christianity to persecute these worshippers of the Head of the Church. Christianity rebukes the man who calls for fire to consume honest men. Its divine attributes can bring no charge against such. Justice and charity can never injure those Christians who make the pursuit of them the chief object of their lives, as did those victims.

Neither does the religion of heathens persecute for difference of creed. From time immemorial, heathens have had full liberty to worship any god, or destroy him and make another at pleasure. The Protestant religion has been propagated among the heathen of almost all nations with but small opposition. Catholic missionaries and their sisters have been slaughtered in the East, but this can be easily accounted for; the heathen did not know the meaning of those sacred names with which their system was gilded. They judged by facts. When they saw the bachelors and the women playing hide and seek at the business of the elysian bed, they may have accepted the conclusion pointed out by the facts, that they had been sent out from Europe to establish and propagate whoredom. The elysian bed, then, will account for the persecution of Catholic missionaries, for the heathen could never bear it.

It may be also denied that heathens in ancient times persecuted Christians on account of religion. Many facts might be cited, but the case of Paul and Silas supplies decisive proof. They were imprisoned at Philippi, but the cause of their imprisonment was not Christianity; it was their depriving a man of the gains of divination.

Though there never was a more thoroughly Christian minister than St. Paul, in the faithful exhibition of every



branch of Christianity, the magistrates of the city saw that the law of the empire acquitted him, and they wished him to depart; but the apostles refused this permission of the magistrates, and said, "Nay, verily; but let them come themselves and fetch us out."

Christians were persecuted under the reign of Nero because they were charged with the burning of Rome. They were persecuted under the last heathen Emperors, Dioclesian and Galerius, because it was clearly seen they were on the verge of taking possession of the empire.

Neither does the persecution of Christians after the manner of the Inquisition proceed from the love of conquest; for none of those called heroes or conquerors ever established the plan of sacrificing the conquered in the flames; this was held in abhorrence, even by Mahomet.

If, then, there can be found no motives in Christianity, Judaism, Mahometanism, or Heathenism for torturing and roasting Christians to ashes, where shall we find them? Every cause must tally with its effects, like a stick split in two halves. A thimbleful of powder buried in a mine cannot shake the mountains. When men see a village consumed by fire, scattered by a tornado, or destroyed by a flood, they never say fire produced the effects of a flood or a tornado. Thus, then, the slaughters of the Inquisition must have had causes commensurate with the effects and like them in kind; but these are found nowhere else but in free-love. As chemists can make an earthquake on a small scale, so a corporation established for the practice of free-love, in any age or nation, will practise the same persecution of the Priests, rather than lose their trade; but no other would do it. The magnitude of these persecutions, then, demonstrate that they could only be produced by a corporation of freelovers, better organized and more powerful than all other corporations of free-lovers found in all ages and nations put together.

I have lived in close neighborhood with Catholic Priests since childhood, and, apart from the duties of the corporation, I have never known better citizens or better neighbors. I hold it, then, to be utterly preposterous to suppose that such men would burn their neighbors but for one and only one thing, and that is to save their private harems.

The Pope saw, and every man of sense must see, that the moral code of Christ's religion must be mutilated, hid, or burned, or the secret intercourse of his bachelors and the women must cease; for there never were two things in the visible or invisible world so much opposed as these. The immeasurable hostility of these two most formidable powers, then, produced those fearful results. No medicine was ever so hostile to the foulest disease as the Bible is to the elysian bed. The corporation has made bonfires of men rather than lose secret intercourse with the young women of their parishes and be left in hundredfold widowhood; but they would burn their Protestant neighbors for no other cause under heaven.

The Right Honorable author of "Lothair" thus counsels him, through one of his friends: "If Popery were only the sign of the cross, music, and censer-pots, though I think them all superfluous, I would be free to leave them alone if they would leave me alone; but Popery is a much deeper thing than that, Lothair, and our fathers found it so out. They could not stand it, and we should be a craven crew to stand it now. A man should be master of his own house. You will be taking a wife some day, at least it is to be hoped so, and how will you like one of these Monsignores to be walking into her bedroom, eh; and talking with her when he pleases and where he pleases; and when you want to consult your wife, which a wise man should often do, to find there is another mind between hers and yours? But I tell you, that if you embrace the scarlet lady, you are a tainted corpse, and they

will ride your best horses, without saying with your leave or by your leave."

It is clear the author of "Lothair" has a high opinion of the power of Priests over women, and in this it is not difficult to see they surpass all the great monarchs and heroes of antiquity. From Nimrod to Tamerlane, all such were content with a few women, and let other men's wives alone. But these let no Catholic wife alone, nor is there a young married woman or girl in the vast dominions of the Pope he does not send regularly to the elysian beds of his sons. Other great monarchs only required the men to pay taxes; but the Priest requires a tax from the women so enormous that even the thought of it is frightful.

As the sun in Spring softens and warms the frozen bosom of the earth, and adorns it with fruits and flowers, so female attraction, where its full power is exerted in secret, must warm, melt, and fertilize the bosom of the Priest. As the love of woman is the strongest passion of man, so the loss of this treasure must produce the most deadly malignity. On this principle we can account for the manner in which the Priests bless those that carry off the women from them, as it is found in the "Roman Pontifical:"

"May God omnipotent and all the Saints curse them with the curses with which the devil and his angels are cursed! Let them be destroyed out of the land of the living! Let the vilest of deaths come upon them, and let them descend alive into the pit! Let their seed be destroyed from the earth by hunger, and thirst, and nakedness, and all distress! let them perish! May they have all misery, and pestilence, and torment! Let all that they have be cursed! Always and everywhere let them be cursed; cursed let them be, sleeping and waking; hungering and eating and drinking, let them be cursed; speaking and silent, let them be cursed! Within and without, let

them be cursed! From the crown of their head to the sole of their feet let them be cursed! Let their eyes become blind; let their ears become deaf! Let their mouth become dumb; let their tongue cleave to their jaws; let not their hands handle; let not their feet walk; let all the members of their body be cursed; cursed let them be, standing and lying, from this time forth and forever; and thus let their candle be extinguished in the presence of God at the last day of judgment! Let their burial be with dogs and asses! Let hungry wolves devour their corpses! Let the devil and his angels be their companions forever! Amen! Amen! So be it! So let it be!"

Many writers have employed the severest language of condemnation against the spirit and letter of this document, and the reader may be disposed to agree with them, but I would say, just put yourself in the Priest's place. Suppose you kept an elysian bed to which the young women all round repaired, and that while your bones were alternately scorched and frozen by the burning heats and piercing blasts of your dreary state, there were a half-score of these ladies whose sins you pardoned while with you, to whom you were bound by the force of the seven sacraments; but, while they were the music of your ears, the light of your eyes, and the joy of all your senses, rascals came round with their Bibles and carried them off from you forever. While left a fearful wreck, you took up this catalogue of curses which the Priest has formed for such, and it is a thousand to one but your terrible suffering would account it the most appropriate collect that could be offered up to heaven on behalf of those thieves. How heartily, then, would you conclude your prayer with the words: "Let the devil and his angels be their companions forever! Amen! Amen! So let it be! So let it be!"

This catalogue of curses, as a criterion of the Priest's love of women, is the most valuable document found in the literature of Rome. Must not every philosopher who

examines it conclude, it is the strongest expression of burning jealousy ever found in print, and that it is clearly as impossible for such a tornado of jealousy to spring from religion, or anything connected with religion, as for a water-spout to spring from a cup of tea? No surveyor's chain, then, ever measured an acre of ground with more exactness, than this tornado of curses measures the Priest's jealous attachment to those young women that visit his elysian bed.

Some polemics, in their efforts to reform Rome, have dwelt with great gravity on the celibacy of the clergy; and the celibacy of the Priest is a part of the old fortress to which they point their artillery. All such polemics should publish dissertations on the celibacy of Solomon.

There is no doctrine more clearly laid down than that the Catholic is not to believe sense or reason in opposition to the infallible teaching of the Priest. The good Catholic, then, is bound to the following conclusions. The Priest mutilates, hides, and burns the divine moral law, which contains the moral perfections of Christ, and the Catholic believes him right. The Priest has burned multitudes of Christians for the crime of fearing God, and keeping this law, and the Catholic believes him right. The Priest teaches him that moral good works, which include the moral perfections of Christ, cannot save the soul, and the Catholic believes him right. In all these he believes the Priest is right, because he has no standard of opinion. The law is mutilated, the gospel is hid or burned, and he is not to exercise sense or reason, in private judgment of the mutilated remains of the law, for this might oppose infallibility. The curiosity that would inquire about the practices of the elysian bed is among the deadly sins, and the ambition that would lead a man to hunt the Priest out from his wife there, is also among the deadly sins, such as murder. This faith, without which no man can be saved, is firmly believed by the Catholic. As there is nothing too sacred or profane for the inquiries of theo-



logy, let us concentrate our minds on the following strange inquiry. Suppose this good Catholic came home one morning, and on entering his bedroom he saw the Priest's short bristled hair out from under the blankets, mingled with the long soft hair of his charming wife on the bolster: would he not believe him right?

The question, Can a Republic be successful where Hildebrand's religion prevails? is worthy a moment's attention; as the solution of this problem has cost myriads of lives. The will of the people is the standard of legislation in a republic, and the great question is, What law is to rule this will? The moral law of the Bible is the standard with Protestants; but if there be force in the preceding arguments, this law is excluded from ruling the Catholic mind, and the "new law" of the elysian bed substituted. As the old law is justice and charity, how can a Republic be peaceful without these qualities in its religion or vitals, and how can men make laws, if they can form no independent opinion of the nature and meaning of the moral law, which demands the use of private judgment?

Without dwelling on the almost continual wars and revolutions of Catholic countries since the days of Hildebrand, let us hear what Washburne, United States Minister to Paraguay, says of Catholic republicans, in his two volumes, lately published, from which we select this brief extract:

#### SOUTH AMERICAN REPUBLICS.

"The first idea of a republican government is a thing utterly unknown throughout all Spanish America. At a popular election the party having for the time being the reins of power almost invariably returns its candidates. Hence the changes are almost always effected by revolutions or civil wars. But the defeated parties do not hold themselves under any obligation to abide the result. If

they ever enter the contest hoping to win, like the gambler who quietly pockets his winnings as long as the cards run in his favor, but, on losing, grabs the pool; or, like our 'Southern brethren' after the first election of Mr. Lincoln, they do not, if out-voted, consider themselves as morally bound to respect the result. If they can get up a revolution with a reasonable chance of winning, they are sure to do it."

Protestantism is jubilant over the liberty granted by the governments of Catholic countries, to disseminate the book of the law and preach the Gospel in Austria, Spain, and Italy. The hopes built on this foundation should not be too sanguine, as the British Empire has enjoyed this liberty for centuries, but the Catholics of Canada and Ireland are unsurpassed in bigotry. Proof in abundance is thus supplied, that while the Priest keeps possession of the elysian bed he can laugh at Protestant effort. Rome employs the Catholic girl as the educator of the Catholics. She attends the elysian bed from the first dawn of womanhood. She must creep in there and get down beside the bachelor and ask *his* blessing, and wait at his side for the movements of infallibility with astonished submission. In this he pardons all her sins. In this he makes her an heir of the richest of all estates. In this he gives her to know he will bring her out of Purgatory. As the softened wax receives the impression of the seal, so in this bed he seals the virgin to himself and the Church with all the power of the sacred heart.

What language can express the high conception of the Priest which she carries away from this bed! He is so great, so good, so loving, so infallible in all his movements. How unconquerable her purpose to obey this man forever!

These are a few lessons this soft child-woman receives, that she and her children are not to use sense and reason in private judgment, but swallow all the doctrines that

grow out of this hotbed ; that they are to be ready to burn the moral law and Gospel ; that they are to be ready to exterminate everything which would oppose the Virgin, or Mary, in coming to this bed, and practise every doctrine of submission here. Is it not then clear, that until this bed is destroyed missions and governments can do but little to rescue Hildebrand's people ?

I have known some Catholic women that I could have converted ; but they were ugly women. I never yet met a pretty Catholic woman that I could have any hope of bringing over to Protestantism.

The Protestant ministers of this country found an alarming fact. The Board of Education in Cincinnati excluded the Bible from the schools of that city, and prohibited the singing of hymns by the children. Neither error nor truth lies dormant ; the next step might be to exclude the moral code from home education ; and the next its condemnation to be burned. It is asserted that in the contest every Catholic vote was given against the moral code, which shows the power of the Priest.

It will be conceded that the moral code is as necessary in religion as the multiplication table is in arithmetic. If a guardian who presides over the education of his wards has them taught a multiplication table by which the science of numbers is confused, leading them into error, he may wish to take advantage of their error in the division of the property ; and is not this the case with the Priest ? No sooner does the Catholic get married, than he discovers the Priest has entered into partnership with him in the possession of his wife. The Priest now gives him to know it requires two men to manage one woman, and that he is to assist him as chief ruler in the most private affairs of the family. If the wife is to obey the husband, she is to obey the Priest ; if she is to be with the husband in secret, she is to be with the Priest in secret ; if she get down beside the husband, she gets "down beside the

Priest." Now, if the Catholic husband possessed the multiplication table of the Christian religion, he could soon see that the partnership of the Priest with him in the possession of his wife must be broken up.

Here we discover why the Priest hides and burns the law, excludes it from the school, and will not suffer the Catholic to have private judgment of it. Since the days of Luther, the "book of the law" has been the chief point of attack and defence between the Priests and the Protestants. It is worthy of note, as a proof of the lukewarmness or cowardice of Protestants, that though the Priests led their armies chiefly against the Bible, as the stronghold of Protestantism, the Protestants have never directed their forces against the stronghold of the Priests, which is the elysian bed. The Priests throughout Christendom have wielded votes and penal laws against the Bible in every age since Luther, and in every Nation of Christendom; but the Protestants have never yet employed votes and penal laws against the elysian bed, though without this bed the religion of Hildebrand is as dead as a herring.

While the Priest trains all his forces to attack the moral code, for the purpose of excluding it from the education of youth, though it is composed only of the moral perfections of Christ, will it be wrong for Protestants to collect their forces to vote against the perfections of the Devil, which are concentrated more in the elysian bed than anywhere else?

Such is the power of this bed in polluting public morals, that whoredom in this country is recognized by law. A male prostitute coming out of his den can demand the punishment of his victim in court for stealing his watch. This is justice of the same species with that which would enable a murderer to brandish the reeking knife before a court, and procure the punishment of the offender that interfered with him at his business.

The death penalty, or others almost equal, are the punishments of the elysian bed in the Empires of Turkey, China, India, and Japan. This was its punishment in the ancient Empires of Syria, Egypt, Greece, Persia, and Rome. Death was its penalty among the Patriarchs, Jews, and Christians, until Hildebrand's religion destroyed the divine law.

Through all the ages of inspiration, all the divinely inspired Patriarchs, Prophets, and Apostles sanctioned the death penalty for this offence. Thus the people of the United States will be justified by the example of all the inspired ages of the Church, and of all Nations and Empires, ancient and modern, outside the bounds of Hildebrand's religion, in bringing votes and penal law to bear in the total destruction of the elysian bed.

When this hot-bed is taken from the Priest he is like a watchmaker without tools, or like a sea-captain without a ship. In defence of this bed all his battles have been fought, and here he has won all his victories. As it was this bed led him into all the mind-destroying delusions of transubstantiation, and all the slaughters of the Inquisition, so the same cause would produce the same effects to-morrow in the same circumstances; and it was this bed which led him to foist on Christendom that frightful source of every woe—that Christ gave the Church a new law, distinct from the old law of his moral perfections.

No common schools the world has ever seen will train girls for the elysian bed. The Priest, then, wants uncommon schools or no schools for this purpose, where he can mould the female youth for secret intercourse with Hildebrand's bachelors, but if the people of these United States suffer this divine law to be excluded from one square foot of God's earth in this country, they sanction a principle which would exclude this law of justice and charity from every part of the universe, reducing the solar system to a heap of ashes.



So strong seems to be the desire of Rome to cripple the mind by ignorance, lest the elysian bed should be blown up, that of 203,287 marriages in Italy in 1869, only 36,923 pair could sign their names to the contract, which is only about a sixth part of them.

If a philosopher were asked what two institutions in the universe were most opposed to each other, he would probably say, not heaven and hell; for they are but effects of other causes: would not his answer be, "The book of the law, and the elysian bed?"

It is asserted that we and the Swiss are ahead of the world in our readiness to adapt legislation to the progress of the race, whether downward or upward. If ever the Priests again collect their forces to vote against the moral code, let the Protestants collect their forces to vote against the elysian bed. Let them concentrate the power of the vote in favor of a law making whoredom a capital offence, and providing that any two unmarried persons, male and female, shall be liable to conviction for this crime, if they shall meet at stated periods in any apartment or place from which others are excluded.

This law would break up the partnership in the possession of each Catholic girl when married, and when this remarkable firm is broken up in each case, there will then be no motives to attack the moral code.

No sooner is this law enacted, than every Priest found in the elysian bed with a young woman must go to jail, and the lady also must take board in the same hotel. Such is the influence of Hildebrand's army, composed of so many myriads of bachelors, whose citadel is the elysian bed, and the unequalled host they command through Christendom, that it may be difficult to concentrate Protestant votes on the burning of their bed. Grave divines, from Paley down, have been so bewildered, they have condescended to argue, from the woman taken in adultery, that Christ did not in any way sanction her conduct.

Christ's conduct in that case can never lead to extended comment among Christians, who believe that his Church has but one law. The Jews in this case evidently wanted occasion to prove him an usurper of Roman power, which they could have done had he pronounced the death penalty. Since Hildebrand's institute has been set up, Christ's conduct in this case has been universally cited as a species of support for whoredom, but this argument can be easily removed from the way of just legislation against the elysian bed.

When Christ took his divine moral law for his text in his sermon on the mount, he would of course have mentioned a change in it concerning this crime, had he intended a change. He would then have said, "Ye have heard that it hath been said of old time that 'the adulterer and the adulteress shall surely be put to death,' but I say unto you that it shall not be so any more." Nothing but a text like this could save the elysian bed, but it can never be found.

Christ thus shows the unchangeableness of his moral perfections, and of these the law is but the transcript. Had he abolished the death penalty for whoredom, which had always stood firm in his Church, he would have proved the changeableness of the foundation of his government, and supplied a principle that would destroy all punishment for crime.

If Christ destroyed the death penalty of whoredom, why did not the Apostles find it out? They all knew that Christ's law from the days of Adam stood thus, and they taught the first Christians this doctrine, which was firmly held by the nine generations that succeeded them, until the days of Constantine, who, in accordance with the councils of Christian divines, made the death penalty for whoredom the law of his vast Empire.

Whence, then, came the mighty change in the highest

law of revealed religion, which had stood firm on its ancient foundations through all previous ages of the human race up to Adam? We shall search for the cause in vain if we cannot find it in the elysian bed. Charity never darkens the brilliancy of truth, and the truth is clearly this, that Hildebrand, who divorced the Priests from their wives, and his successors in the Popedom, have compelled their clergy to assume all the public circumstances that teachers of whoredom could assume. What woman for centuries could escape submission in the elysian bed, except through the tortures of the Inquisition? and even to the present day her disobedience there exposes her to the doom of the heretic. That a corporation of bachelors trained for this purpose, who can be counted by myriads all over Christendom, sometimes aided by the patronage of Princes, and sometimes above their power—that these by the united labor of seven hundred years should be able to blind the masses, lead women to their elysian beds before the public, and overturn the law of Christ against whoredom, cannot be a subject of wonder to those who know the power of education.

All the motives that lead to the elevation of the race, then, and all the dictates of sense, reason, and justice, imperatively demand that the ancient law of all the nations within the bounds of revealed religion, be restored against this greatest source of national crime and ruin.

I have been made acquainted with an occurrence which sheds considerable light on the power of the Bible, in deciding the question of secret intercourse between Priests and young women, whether Catholic or Protestant. A minister of my acquaintance happened to be alone with a young woman in a room, when her husband happened to come in. His suspicions were excited, and his wife, on perceiving this, of course endeavored to calm his mind by all the arts suited to the occasion. Thus a

partridge, when her young ones are in danger of being discovered, will throw herself at the feet of the traveller with broken legs and wings, but when he stoops to lift her, it is all pretence. The husband resolved to see what was the matter, and went into the room ; but there was nobody there ; on looking under the bed he saw a boot ; on examining it he concluded it did not belong to his family ; he was still more surprised to find a leg fastened to the boot. He was now encouraged to prosecute his inquiries, like Belzoni searching for mummies among the dusty tombs of Egypt. While pushing his inquiries under the bed, his surprise increased beyond all bounds by discovering two boots and two legs fastened to them, and a living body to which they were united, and this was my acquaintance, the reverend ———. The husband's rage now knew no bounds, and he roared, "Come out of that, you d-d rascal !—Get me my rifle ! Get me my revolver !"

The reverend gentleman now looked out from under the bed, like a large turtle thrusting his head out from under his shell.

This clergyman was brought to trial and suspended, but he appealed to a great meeting of his brethren to be held at the end of twelve months.

This fact discovers the power of the Bible in the hands of the people. Grant the Catholics the book of the law, and the use of sense and reason in private judgment, of the application of its justice to the conduct of the Priest, and every Catholic husband who has a young wife will hunt him out of the elysian bed. If there are a hundred young married women in each parish of Catholic Christendom, then, as the same cause will always in the same circumstances produce the same effects, the book of the law and the exercise of sense and reason would bring, in one year, about a hundred indictments against each Catholic Priest, for criminal conduct with the women. If each

charge suspended him from his office for one year, to be then tried by another court, like my acquaintance found under the bed, then it would require about a hundred years to rescue each priest from his difficulties. What a frightful commotion then would be produced through Christendom, had the Catholics the use of the moral law, and sense and reason in its application to the common concerns of life.

The great corporation, then, is under the necessity of proclaiming war to the knife against the divine moral law in the hands of the people. They don't want to hide under beds, when found with young women in dark corners, or see enraged husbands calling for revolvers, and hunting them like bog foxes.

The title of the Pope is worthy a moment's attention, on account of its misapplication to his office. His title is equivalent to that of Patriarch, but the work he performs is in direct opposition to that of the Patriarchs. It is clear the Pope derives his authority from the union of his bachelors and young women in secret, but there was nothing so severely punished by the Patriarchs as this. The venerable name of Pope or patriarch, then, is as much misapplied and desecrated as "holy office," when it expressed all the tortures and slaughter of the Inquisition. Every title is derived from the central principle of the office held by the incumbent, as appears from the titles Minister, Justice, Judge. If the Pope's title be fixed by the same universal law received in all ages, then it must also be derived from the central principle of his system, and express this meaning: Head of the monopoly of secret intercourse with young women; Vicar of the bachelor's honeymoon, and Lord of the elysian bed.

Christ opened his commission, in his sermon on the mount, with nine beatitudes of richest blessings for the righteous. Pope Pius opened his commission at the Ecumenical Council with twenty-one fearful curses; not



against any vices or crimes, but against the free exercise of sense and reason.

That religion is most opposed to Christianity which makes the greatest wreck of women's character; which clothes its Priests with the facts of being female seducers; which has slaughtered the greatest number of Christians; which dooms the greatest number of them to perdition as heretics; has burned the greatest number of them to death, and robs the people to the greatest extent of the use of sense and reason on the nature of justice and charity, which is religion.

It is clear beyond a doubt that Hildebrand's religion, which is infallible, and therefore unchangeable, has produced these effects to an infinitely greater extent than any other religion of the earth, ancient or modern.

Therefore Hildebrand's religion is infinitely more opposed to Christianity than any other the world has ever seen.

The force of this argument can only be destroyed by disproving the facts of modern history, which cannot be done; or by destroying our Lord's standard for finding truth in religion, "By their fruits ye shall know them;" and if this standard be destroyed, it will leave all philosophers without the law of facts or fruits, which are the recognized scales for finding truth or falsehood.

Is there any religion on earth, except that of the elysian bed, that could produce such fruit as this among neighbors? From the Paris correspondent of the *Church Union*: "Some of the performances of these fiends were beyond anything we read of in the history of 1792. At a respectable restaurant, near the Porte St. Martin, on the Boulevard of that name, a half-dozen Communist officers went in to dine. They ate and drank profusely, ordering the most expensive wines. At last the host protested, and said he could give them no more fine wines, as he feared they were not going to pay, but they could have all the

ordinary wine they wanted. They insisted ; he persisted. They sent out for a file of soldiers, tied the host, his wife, and fifteen waiters in chairs, shut up the place, set fire to the house, and burned it with its living inmates. The Theatre St. Martin was consumed at the same time, and attempts were made to spread the fire along the whole block—private houses—but happily failed.”

There are certain phenomena which appear in the conduct of Catholics, which ought to be traced to their causes. In the present age we have seen them issuing forth in New York in the time of our war, when law was relaxed, to effect the benevolent project of burning an Orphan Asylum with its inmates, and of slaughtering their neighbors ; and the other day a crowd of them threw themselves on the bullets and bayonets of five regiments, to enjoy the pleasure of killing their neighbors for the crime of walking the streets. In Paris they bought kerosene to carry out the benevolent project of reducing the city to ashes, and are said to have burned one-third of it. These occurrences took place when civil law was relaxed, warranting the conclusion that whenever civil law is relaxed in any city or nation, the same outbursts may be looked for.

Dr. Johnson has said, “We can tell what matter will do in certain circumstances, but this cannot be asserted of mind.” The truth of this proposition may be denied, as we find the power of education producing similar effects on men of all temperatures, both in trade and religion. Any man can tell that classes of men, on coming to America, will follow the religious and secular pursuits in which they have been trained. These outbursts among the Catholics, which appear at different times and in different places, must proceed from fixed causes, which, like seed, germinate and exhibit their fruits in favorable circumstances.

Leave the Catholics with the simple moral law of religion in their hands, and full liberty to exercise their minds

on the nature of its justice and charity, and they will permit their neighbors to think and act for themselves, and abhor the crimes of murder and burning cities, even when there is no civil law. Or leave them, without the divine moral code, to the influence of heathenism, sense, and reason, and they will conduct themselves at such periods as well as heathens would, by abstaining from burning and slaughter. But select a hundred female Protestant children, train them from infancy in Hildebrand's religion, and from the dawn of womanhood let them attend the elysian bed. In accordance with its law, let them return to train their sons to form no private judgment of the nature of justice and charity which constitute religion, lest they lose their souls, and that they are to be ready to burn the divine moral code. Let them go to Church every Sunday, to have sense and reason destroyed by belief in blind miracles, and to practise the worship of departed spirits like the heathens of all time. Keep them apart from the influence of Protestant literature, and then let a demagogue rouse them and call them out to shoot down their neighbors or burn a city on a fitting opportunity, and facts have proved that they will do it. They will do it in the absence of civil law, because in doing so they break no law of their religion. The moral code is excluded from their religion and their homes, and their religion teaches them that curiosity and eating flesh are among the highest crimes, and are more clearly forbidden than slaughtering their neighbors or burning a city. Nothing is more clear than that their religion leaves them no divine law but the natural law of beasts, and in New York, or Paris, or elsewhere, on fitting occasions, they demonstrate that this is the law which rules their consciences. But let a Catholic, by education or by intercourse with Protestants, rise above the prejudices of the Confessional, and I have facts to sustain the conclusion that he will stand by a Protestant in the hour of need, when his co-religionists forsake him.

One of the strongest arguments against Christianity is drawn from the fall of the Roman Empire after it became the established religion; that "the heathen religion taught by the Greeks and Romans made them the successive masters of the world, but when Christianity was established as the religion of the Empire, the people became so demoralized that they sunk beneath the heel of northern barbarians." This was the stronghold of Gibbon's skepticism.

The facts on which this argument is founded are undeniable, but it has no force against Christianity, if it can be proved that the evils which destroyed the Empire were equally destructive to Christianity. The elysian bed made its appearance in the fourth century as the most formidable enemy of all religion. Augustine, Chrysostom, and other eminent divines of the age sounded the alarm by writing against it, and warning the Christians to confess to God alone; but their efforts failed, and the mystery of iniquity became rooted. The clergy were so delighted with the secret visits of the young women of their parishes, married and single, that all efforts to cure this gangrene were like arguing with the fire of Chicago.

The elysian bed being established instead of Christianity, sufficiently accounts for the fall of Rome; for if there be force in the preceding arguments, the powers of darkness could not invent another engine of human destruction equal to it. History confirms the truth of this. The Crusaders found the Christians of the East so treacherous and immoral that they preferred falling into the hands of their Mahometan enemies, and the triumph of the Goths and Vandals proved their religion to be superior to that of the elysian bed, which was the religion of the conquered.

If, then, the descendants of the grand and heroic masters of the world sunk, demoralized cowards, beneath the heel of barbarians, the ruin was not produced by Chris-

tianity, which is another name for unconquerable fortitude in the right. The elysian bed makes secret meetings between unmarried men and all young women the highest ordinance of religion, to which all other ordinances are but subservient instruments, and this, in all ages and nations where the people have had the use of their senses, has been accounted the greatest of all crimes against humanity and heaven. Thus history proves that, in the latter part of the fourth century, the clergy had transformed Christianity into the foremost teacher of whoredom ever known on earth, which sunk the race so far below ancient heathenism, that the barbarians hunted them from their cities and fields like goats.

The Protestant nations of Christendom are taught about a tenth part of the religion of Christ, and it makes them impregnable. If a hundredth part of the religion of Christ had been taught to the Roman conquerors of the world, they would have taught the barbarians another lesson. False teachers always train the people to submit to the injustice of corporations like that of the elysian bed; and this prepares them to become the prey of the first invader. Thus the age that saw the elysian bed established in the stead of Christianity, saw the scourge of God let loose on the nations over which it reigned; then the Goths under Attila triumphed over the cities of Greece; sacked Rome, killed the Roman Empire, and placed its ancient heroism under the heel of the barbarian, and the fruits of this upas tree have been always the same.

I shall now introduce an extract from that eminent traveller, Rosemerry, who thus proceeds: "Having finished my tour through all the islands round the South Pole, I visited and resided for some time in Terra del Fuego, where I met my old friend and fellow-traveller, Sir Templeton Wing; while we travelled together, he gave me an account of the trial of a Priest in America, which I here subjoin.

" 'In the small city of Pelwig,' says he, 'which lies be-



tween Omaha and Kansas City, I attended the trial of Father Tom McGrath. He was found in a confessional chamber with Mrs. Milligan, wife of John Milligan, Esq.; and under a new law, which annexed the death penalty to adultery, they were both arraigned before Judge Horehound. There was one thing very remarkable about the trial. The state was new—the first in America in which this law had been enacted; and the Catholics supported it, giving full proof that they did not want their wives and daughters to be hunting men into their private chambers or beds, by day or night, and that they were heartily tired of seeing the Priest and their young women playing hide and seek.

#### THE CHARGE OF THE JUDGE.

“Gentlemen of the jury: The prisoner, Rev. Father McGrath, has been brought before this Court by the new law against whoredom. This new law is an old law; it has been the law of all nations in all ages, with slight modifications by heathen countries, until the corporation of bachelors overthrew it in Europe; but with us it is restored to its place again, and it proclaims the crime of which the prisoner is charged greater than murder, because the latter in the body politic is like an acute inflammation in the human body, as the stomach or bowels, which immediately demands the application of the most effectual remedies; but the crime for which the prisoner is charged is like consumption, which gives but little alarm in those insensitive organs, in the lungs, until it has undermined and destroyed them. Whoredom, then, in states, when compared with other crimes, is what consumption is among the diseases.

“Gentlemen of the jury: The prisoner, the Rev. Father McGrath, has been found with his neighbor’s wife in a hotbed, and she is but one of a large number of women that he allures to his hotbed. Gentlemen of the jury, the counsel for the prosecution has turned your attention to

the machinery the prisoner employs to bring the women to his hotbed, gentlemen. He has shown that the sexes have a natural desire to please each other, which runs through animal life. This leads the bull to tear the ground with his horns; it fills the horse's neck with pride. It leads the donkey to roar; the gander to arch his neck; the rooster to crow. In accordance with this natural law, gentlemen, the counsel contends that the prisoner endeavors to fix the attention of the opposite sex, by uniting in himself all the most extraordinary powers of the greatest men of every age, and then adding infinitely more; that while clothed in kingly robes, and surrounded with torches, liveried attendants, and the finest works of art, he comes out before the women, and says in effect: 'I can absolve from sin committed against the Creator; I have keys with which I can open heaven at pleasure; I can bring a woman out of purgatory that has been faithful to me; I can doom nations of heretics to perdition; I am not only the greatest genius and the greatest hero that ever lived outside our corporation, but I can bind and loose in the visible and invisible worlds, where my empire is unlimited; and in proof of this, I will now make a young one before the ladies, without Adam's plan, to prove that I am infallible in the elysian-bed,' gentlemen of the jury.

"The counsel for the prosecution has contended that all this astonishing exhibition of extraordinary powers is nothing more than the animal instinct working with human ingenuity, to gather the women to his hotbed.

"Thus it has been argued, that the meaning of all this astonishing display of grandeur, heroism, genius and miraculous power, is clearly seen, by drawing the young women to his hotbed, and the other women and men to hide them.

"The counsel has contended, gentlemen, that the seduction of women is the origin, nature, and end of the corporation, to which the prisoner, Rev. Father McGrath,

belongs; and I shall set before you again the chief points of his argument. If the seduction of women is not the object of the Priesthood, why are bachelors selected to attend them in the hotbed?

“That if this is not their object, why divorce a man on becoming a Priest?”

“That if the seduction of women is not their object, why leave the young woman no moral standard to which she can appeal in the hotbed, but that which makes the worst crimes, sins of the same class with curiosity and eating flesh?”

“That if the seduction of women is not their grand object, why rob the young women of the use of sense and reason in private judgment, of the meaning of commands against whoredom in the hotbed?”

“That if this is not the object of the Priesthood, why not send Nuns to confess young women?”

“That if the seduction of young women is not their object, why make the Priest infallible in all his movements in the hotbed?”

“That if this is not their object, why give the Priest power to absolve from sin there?”

“That if the seduction of young women is not their object, why should there have been a Priest in the city of Rome for every score of young women, but to protect the throne of Pope Pius, by taking possession of the women, the families, the property, and the men?”

“That if this is not done, how can the bachelor cudgel husbands at pleasure?”

“That if the seduction of women is not the Priest’s object, why does he cry in most affecting tones to every young married woman in church, HAIL MARY, as though he were in the elysian bed, losing all patience until she come into it, gentlemen of the jury?”

“That if the seduction of young women is not the Priest’s object, why does he cry in the assembly of young girls,

BLESSED VIRGIN, as though he was constrained publicly to express his gratitude to each virgin for the favors she conferred on him when they last met in the hotbed, gentlemen of the jury?

“That if the seduction of women is not his object, why does he appear before the young women, not in the garb of a fisherman, but in the gorgeous robes of an Eastern monarch, and always make young ones before them?

“That if the seduction of young women is not the business there, why is there such secrecy?

“That if the seduction of young women is not the object for which the corporation was established, why should curiosity be placed among the deadly sins, but to prevent young husbands from inquiring what the Priest did with their wives in the hotbed?

“He has contended, gentlemen, that the seduction of young women is the work for which Rome trains the Priest, bekeys she teaches every young woman in the parish from fifteen to hunt this bachelor into a dark corner, give him a history of her empire while down at his side, and ask *his* blessing.

“That the seduction of young women is the work to which the Priest is dedicated, bekeys he teaches them that true religion does not consist in conformity with the moral perfections of Christ, as taught in his law and example, but that true religion consists then, as it must, in conformity with the natural perfections of the bachelors, in dark corners with the women, gentlemen of the jury.

“This is the sum of the argument of lawyer O'Toole; and lawyer Wigglesworth, on the same side, contended that the guilt of the accused is increased, bekeys his people are the only slaves who have sent their young wives regularly to the private chambers of their masters.

“Secondly. That this practice makes the Catholics the meanest slaves the world has ever seen, bekeys after these masters have had their wives in private hotbeds, they

make their husbands crouch on their knees before them, to ask their pardon.

"Thirdly. That the Priest's practice with the women makes the Catholics meaner than any other slaves that were ever found, by constraining them to give up the free use of their minds.

"We now turn to the argument for the defence, by lawyers O'Keefe and McWiggon, and this is what they endeavored to prove: First, that the Priest, instead of being guilty, confers valuable benefits on a young woman when alone with him in his hotbed; bekeys she is ignorant and has many secrets to learn concerning her empire, and a bachelor, while alone with her, has more sympathy for her than any other, and is therefore more likely to take the trouble of illustrating his teaching by working an experiment before her, gentlemen of the jury.

"Secondly. That a young woman receives great benefit by getting into the Priest's hotbed, bekeys she will have a great duty to perform when she is married, and bekeys a bachelor is more inclined when she is beside him alone, to teach her by experience how to perform that great duty decently, gentlemen of the jury.

"Thirdly. Because, when a young woman is married and has entered on the practical management of her empire, it is necessary to give a good-natured bachelor the history of her experience in a hotbed in secret, that he may enlarge her knowledge in a practical way, gentlemen of the jury; for the purpose of binding her to the true church.

"In this plea for the prisoner, they dwell on his excellent character in all the relations of life, but it is for you to decide, gentlemen, how excellent a man's character is, who is found in a hotbed with every young woman in his parish, gentlemen of the jury.

"These lawyers have also contended that, when Father McGrath led Mrs. Milligan into that dark corner, he



wanted to lay penance on her because of her sins; but it is for you to decide what kind of penance a bachelor lays on his neighbor's young charming wife when he gets her in a dark corner, gentlemen of the jury.

"The prisoner's lawyer contended that the Priest wanted to enlighten Mrs. Milligan's mind, and to convert her fully to the truth; but it is for you to decide whether a young woman in a hotbed with a man that can absolve from sin has found the best place to be instructed and enlightened, and what sort is the conversion she finds there, gentlemen of the jury.

"Gentlemen of the jury, we should make clean work of this, square out. It might be said, the Priest is drilled into this business from a child, and that the Bishops and the Pope are to blame for the shame of the women; but Father McGrath is an accountable man, and justice requires us to punish the man that is found guilty, even though he be but a tool.

"Reasoning from the facts, and laws, and circumstances of the case, we can see clearly what they are about. See, there is that hotbed, gentlemen; on the head curtains are two beautiful pictures of the babe in the manger, and below that, the angels hovering over the shepherds; on the curtains at the foot, are the pictures of Christ at Pilate's bar, and the crucifixion; on the curtains next to us, there are the pictures of the sacred heart, the sacred person, and the holy innocents; but let us draw aside the curtain, that we may see the holy innocents in the hotbed, gentlemen of the jury. She has crept in and got down beside him, and she asks only the bachelor's blessing, and you may know what kind of a blessing that is, gentlemen of the jury.

"Before the work commences he reminds her that he will suffer martyrdom before he tells on her, and she is equally bound. The business is then in no danger of ever being known, for my neighbor's girl, the other day, would

not tell in the jaws of death who was the father of her child. First, then, he says: 'Do you know who I mean, when I cry, HAIL MARY?—it is you, my little bag of jewels! it is you I mean in church, when you hear me sighing and welcoming Mary!' Next he talks to her of the great passion, and says: 'How about that unfortunate scalawag of a husband you have, and bad scran to him—how sorry I am, my beautiful bride, that you ever met with such an unfortunate clown! How does he treat you, my dear honey? You know you are bound to me by Seven Sacraments, and only bound to that Pollyweg by one.' Now she begins to answer questions about the faults of her husband, and to each of them he replies, 'The miserable drone! and he spoke to my dear sweet jewel in such a way as that. Wait till he comes creeping to me on his knees to ask my pardon for eating flesh, and I'll make an example of him for you, my sweet pet! And he treated you so, my blessed Mary! my bag of pearls! how sorry I am you ever saw that wretched goat! Wait till he comes to me to ask my pardon, for eating two meals on a day when I forbid him! I'll stir up his conscience with a sharp stick for treating you so, my own sweet darling! my scap of honey! my bank of greenbacks! The unfortunate drone is so ugly himself, he can't appreciate the beauty and good nature of my precious casket! the dull mustard pot! He staggers about half dead and alive! the hateful bear! the miserable jackal! O how sorry I am that my own little nest of diamonds ever come in his way.' To this the witness, Tom Harken, has sworn. He heard them behind the logs.

"This sort of language is the natural growth of the elysian bed, gentlemen of the jury, and now he is about to finish with a climax, and he cries:

" 'Three saints, one urn, Downs cathedral fill,  
St. Patrick, Bridget, two with Collumkill.'

" 'Do you know the meaning of that?' 'No,' she re-

plies. 'That means that you are the wife of the Church, and must now again be united to it by half a dozen sweet kisses for my own bright-eyed girl, and then I shall absolve you, save you from Purgatory, and make you heir of the merits of St. Dominick, Loyola, and all the saints.'

"What is that he is doing now, gentlemen of the jury, inside those curtains, adorned with so many paintings of the incarnation and crucifixion? Why, he is doing something equally holy; he is uniting the lady to the saints; he is sealing her to the Church; he is making her the daughter-in-law of the Pope; he is dancing a hornpipe, gentlemen of the jury.

"The young wife is now gone, but look, gentlemen of the jury; there comes her husband, and he kneels down by the side of the hotbed. This is the husband of the woman whom he has absolved. See how he creeps to the feet of his reverence, and the Priest says in an imperious tone, 'I understand, sir, that you committed the deadly sin of curiosity, by invading the holy of holies where your wife and I were together at confession, by wishing to find out what I said and did there, and now you have the guilt of one of the seven deadly sins, you unfortunate wretch! What will I do with you?

"'You ate flesh on a day when I forbid you, which is another deadly sin.

"'You ate two meals on a day when I forbid it, which is another deadly sin. The threefold guilt of deadly sin rests on you, you rascal; after all I have done for you, your soul is almost lost. If I'd my cudgel here, I'd leave your bones black for destroying your soul. But I must see what I can do for you. First, you are to give one fourth the earnings of every week to the Church, and put the money into my hand. Second, you are to stand on your knees four hours each day; two in the morning, and two in the evening, praying to St. Andrew and Mary to have mercy on you; and you are to buy a scapular, and holy

water. Though there is hardly any hope of your salvation, yet, through the merits of your wife, who attends confession twice a week, and by the merits of other saints, I hope to be able to do something for you, you wicked rascal !’

“Gentlemen of the jury, these are the contents of the hotbed, which our last Legislature intends, by the aid of the Catholics, to root out of this new State.

“Our Legislature, in making the law under which the prisoner is on trial, said, that self-preservation is the first law with individuals and nations ; and that if it be right to kill vermin, it is right to kill the vermin of whoredom, whether male or female. This is what the Legislature said, gentlemen of the jury.

“You will remember, gentlemen of the jury, that if the prisoner, having had this woman in his hotbed, cannot be found guilty of the capital offence, then he could not be found guilty when found in any other bed with a woman, bekeys the facts and circumstances prove guilt as clearly in the one case as in the other.

“In deciding this case, you will remember, that this hotbed teaches every man in the parish to set up an establishment of the same sort, and lure the women into it, gentlemen of the jury.

“Gentlemen, you are to show no mercy to the prisoner, bekeys he is so worn down that he can’t never raise nothing.

“Should you find the prisoner guilty, Mrs. Milligan must bear the same penalty, bekeys justice knows no respect of persons.

“The Catholics are as good-natured as any other people, and if they dash out to enjoy the sport of murdering their neighbors, when civil law will let them, it is bekeys their minds and hearts are poisoned by this hotbed, gentlemen of the jury.”

“In ten minutes,” continued Sir Templeton, “the jury returned, and the foreman, who was a Catholic, cried,

‘We find the prisoners guilty of whoredom in the first degree.’

“The Judge, having no black cap, put on his great leghorn hat, and addressing the prisoners, said, ‘Which death do you choose? The Patriarchal punishment for this crime, was to be burned to death; the Jewish penalty, was stoning to death; the Christian penalty, under the same law, was to be drowned or beheaded.’

“I learned,” continues Sir Templeton, “that Mrs. Milligan chose drowning, and the Priest preferred to have his head cut off.

“When Judge Horehound pronounced the sentence, he came out of the court-room, which was built of logs; his sleeves were folded above his elbows, his neck was bare and tanned with the frost and sun. His leghorn hat rose nearly two feet above his head, and was painted yellow to keep out the rain. He mounted his wagon, which was composed of four boards tied to two axles, and he sat in the centre like a spider in the midst of his web. The harness was a long strap of leather round his horse’s breast. The air with which he drew his whip showed that he was conscious of the important business he had just finished. But what astonished me most was the fact I learned when he drove off—that this Judge was a Catholic, and since the Reformation the Catholics have killed hundreds of Priests for one that has been killed by the Protestants.”

Destruction marches at the heels of violated justice. But before the Priest is arrested under any such law, it is right to try the power of milder measures. He is the victim of education, which also plants destructive errors in the minds of Protestants, and it could manufacture any Protestant child into a Priest. Let a committee be appointed, of Protestants and Catholics, to raise a purse of \$20,000, to be presented to him on the day of his marriage, which will be the best applied money ever spent in



the parish. Let a few months be given him to select the finest girl that attends his private chamber, and let seven bands be engaged to serenade the pair through the honeymoon.

When the Priest is married the community may make the surprising discovery, that, as Hildebrand's religion began by letting loose the bachelors among the women, so it ends with their divorce from the wives and daughters of the parishes. The elysian bed must now be broken up or his wife may burn it; then all the machinery employed to bring young women to that bed may moulder and rot as useless lumber. While he was a bachelor, it was necessary that his torrents of unintelligible sounds should rescue ladies from Purgatory, who had been faithful and perfectly obedient to him or his brethren; but now, having a family of his own, it will no longer be his interest to encourage vice by long trust. He must no longer teach the people how small a thing rebellion against heaven is, by the belief that he can absolve from sin, lest his children turn profligates.

The bare-faced heathenism of worshipping departed spirits in church must cease, lest his family turn practical heathens. He must now cease to talk about the BLESSED VIRGIN that creeps into his elysian bed, lest the fire of his wife's jealousy consume him; and if he cry HAIL MARY in church, his wife will be apt to find out the Mary he is hailing, and expose her before the parish.

He must no longer undertake to pay the spiritual expenses of lawless spendthrifts, lest the contagion of their vices ruin his family. As the Pope forbid him to marry, and thus bound him to a life of flagrant falsehood and injustice against himself, and by necessary consequence against all others; so he must regard the Pope as his greatest enemy, and must no longer teach that he is infallible in bringing women to do what he wishes, lest

his wife join with the men of the parish in blowing him up. The Mesmeric battery by which he led the women to believe he made young ones in church, must now be given up, lest his wife place him in a dilemma, as a man who can make young ones in every part of the parish, but none at home. He will never again burn his neighbor, for he will have no hidden harem to defend. He must now cease to employ his high pretensions and mock miracles in church, for the destruction of sense, reason, justice, and manhood, by leading a man's daughter or wife from his side into his elysian bed, keeping her there as long as he pleases, and when she comes out, bring the man to his knees before him to ask his pardon. The Priest will now see, that without the qualities which he thus destroys a man can be neither a citizen nor a Christian.

The following is an extract from Rosemerry's Travels among the planets. "I was on my way," says he, "from Mars to Jupiter, when carried off by the Fairies, and in the long journey my horse began to be wearied. I was looking out for a resting-place, and at last I saw a fragment of the great planet that was exploded when its inhabitants had banished divine worship. The meteor was about five hundred miles in circumference, and it was a frightful desert, without a tree or a lake, without a bird or beast, except a small species of animals like weasels that walked on two legs. It had no atmosphere or diurnal revolution, and its surface was of huge rocks, with so little coherence that there were precipices and chasms that seemed to open to its centre.

"Among the barren wilds of this scene of desolation, I saw a group like human beings in the distance, and on approaching, I found it was an assembly of Greek Philosophers, Latin Sages, and Eastern Prophets. Among the Eastern Prophets I noticed Korah, Jeroboam, Balaam, and the founder of the Pharisees, Buddhu, Zoroaster,

Confucius, Mahomet, Loyola, Numa, and Dominick; Calvin had been there, but had obtained leave of absence.

“Socrates, Pythagoras, Cato, and Plato were seated on a rock, surrounded by the most eminent Greek and Latin Sages. The Eastern and Western Prophets were seated before them, while in the innermost circle stood Cæsar and Cicero on one side and Demosthenes and Æschines on the other, as counsel for the defence and prosecution. Cardinal Shegog was being examined as a witness concerning his copy of verses.

“I was told the speech of Cicero was like the sun rising over the mountains in Spring, and that of Demosthenes like a night of pitchy darkness torn by the gods of thunder and lightning.

“On making inquiries concerning this remarkable spectacle, I learned that a fierce dispute had arisen between Hildebrand and the other Prophets on the question, who had established the wickedest superstition of the earth. The dispute rose so high, that, to prevent the Prophets from tearing each other to pieces, messengers had been sent to Saturn’s rings, to an exploring party of the greatest Grecian and Latin sages, to whom they referred the decision of the question.

“Through much persuasion these consented to undertake the case; and on their arrival, preparation was made to get at the truth. I greatly regretted that I had not arrived in time to hear the debate on the question between Cicero and Demosthenes. Socrates consulted with Cato, Pythagoras, and Plato, when the counsel had finished, and then he delivered the following decision:

“‘For the purpose,’ said he, ‘of gaining a perfect knowledge of the question, *who founded the wickedest superstition of the earth*, we have employed all historians, from Herodotus to Gibbon, under the direction of Aristotle, to collect the statistics of all religions. We have spent a long

period in sifting the intelligence, and having heard counsel and witnesses, this is our decision :

“ ‘That the superstition of Hildebrand is five hundred million times the most mind-destroying superstition of all time. And this is proved by the facts, that no other religion ever required its votaries to contradict the evidence of sense and reason. If the Priests of Egypt, or of any other Nation, wanted the people to believe their God moved, they moved him by hidden machinery, and thus supplied the evidence of motion ; but Hildebrand’s religion demands the destruction of evidence and belief in opposition to its facts. By this plan,’ continued Socrates, ‘the intellect and moral powers of the mind are wrecked. Truth and justice are moral powers, and these are the objects for which sense and reason are exercised. When the masses, then, are required to deny the evidences of their senses in the Priest’s creations, they are required to destroy their intellects and moral powers, leaving them incapable of justice or charity. The senses are the roots of the tree of religion, and the intellect and moral powers its branches and blossoms in elysium. When the senses, then, are required to contradict themselves in church, the foundations of intellect and religion are destroyed.

“ ‘We have found,’ continued Socrates, ‘that the superstition of Hildebrand is three million times the most cruel and bloody superstition of all time. This is proved by comparing the numbers of forced human victims that have been sacrificed on the altars of all superstitions ; and by this measure it surpasses all others in the number of human sacrifices. While the victims of other superstitions generally offered themselves as sacrifices, from Juggernaut to Mexico, and up through the ages ; the victims of Hildebrand’s superstition were *murderously* sacrificed for the purpose of stopping the progress of truth and justice, and the evidence *of sense* and reason.

“ ‘We have found,’ continued Socrates, ‘that the super-

stitution of Hildebrand is four hundred and twenty-seven million three hundred and forty-two thousand five hundred and seventy-two times the most powerful system the earth has ever seen, for the establishment of universal whoredom.

“‘This is proved,’ continued he, ‘by one hundred and fifty thousand Priests, in each of twenty-three generations, holding secret intercourse with the young women of Christendom, and by the force of their example in establishing the private lawless intercourse of all men and women. This case,’ continued he, ‘is made more flagrant against the Priests by the historical facts, that, with the unimportant exception of a small nation of Asiatic barbarians, where the Priest slept with the bride *only* the first night after marriage, in all other superstitions, through all ages and nations, the Priests were as much secluded *from* women as other men.

“‘Cæsar and Cicero,’ continued Socrates, ‘the counsel for Hildebrand, have endeavored to save his religion by striving to prove that his Priests are all married men, and that they are married to all the women. They endeavored to prove this by the law of marriage in all nations, which includes these things: First. That the women promise obedience. Second. That this obedience continues to death. Third. That the man promises to do great things for her. Fourth. That they shall possess the right to be alone at stated periods in a private apartment, and free from intrusion. That as all these facts unite in the case of each young woman and the Priest, they are therefore married.

“‘Cæsar and Cicero,’ continued Socrates, ‘have also endeavored to raise the character of Hildebrand’s religion by contending that the women called Nuns are all Priests’ wives, and highly respectable. They have contended that this is proved beyond a doubt, whether they be called Sisters of Charity, Sisters of the Sacred Heart, or Sisters of the Sacred Passion—for the passion of the Priest is sacred,



and his heart is the sacred heart, or by whatsoever name they are called—that they are all respectable married women. That the Priests watch over them with uncommon jealousy, surrounding them with high walls, preventing them from looking at any man but themselves. That this is proved *by all the facts of marriage already enumerated*; and that as parties when married have a cake, a ring, and a wedding-party, so the Priests and the Nuns have these also. The counsel contended that the Nuns are a higher class of wives than the young women of the parishes, being entitled to *secret interviews* with the Priest once a week, which the women of the parishes do not generally enjoy; that while the latter are chiefly confined to rectors and curates, the Nuns are chiefly the wives of Archdeacons, Deacons, Bishops, Cardinals, Patriarchs, and the Pope. That on behalf of these the Nuns change their names, like other married women; have fine sleeping apartments for the dignitaries in their Harems or Nunneries; and that among the young ones whose lives they save, they find some young ones more sacred than the rest, in whose education the Bishops take peculiar interest.

“ ‘These arguments are well founded,’ continued Socrates, ‘for all the facts of marriage, as far as human sense can take cognizance of them, exist more fully between the Priests and the women than between the women and their professed husbands. But these facts contain a thousand arguments to prove the worst conclusions concerning Hildebrand’s religion, and one of them is, that, as the woman gives infallible proof that she will obey the Priest in preference to any other, esteem him more than any other, tells him secrets she will tell no other, holds secret intercourse with him at pleasure, was thus bound to him by seven sacraments or oaths, before her professed marriage, which was but one oath; by the indubitable evidence of unquestionable facts in richest abundance, according to the Christian law of marriage, which confines

the rite to a single pair, the Priest is her only husband.'

"One of the most remarkable incidents of the trial," continued Rosemerry, "was the conduct of one of the witnesses. Instead of answering questions in prose, he produced a copy of verses. I would not have had the pleasure of hearing him, as the great orators had delivered their speeches before I arrived, but because his testimony was in verse. Socrates would not let it be heard until the argument was delivered, and he had promised that he would give its evidence full weight in his decision.

"Cardinal Shegog, who read the verses, deposed that he was at the Ecumenical Council; that the verses were composed by the dignitaries whose names they bear; that the Pope appointed the poets who composed them, and is the author of the first part; that the hymn was chiefly designed to celebrate the great Council, and is to be sung daily by each Priest after reading his Breviary.

"I shall publish the hymn in my planetary travels," says Rosemerry, "for it is as like the truth as the political speeches that Johnson composed and published in the name of Pitt."

### *THE CONFSSIONAL HYMN OF THE ECUMENICAL COUNCIL.*

#### Part First, by Pope Pius.

O Thou that hast formed all planets and suns,  
We bless thee we are not confined to the Nuns;  
For thy goodness to all flows abroad like the tide,  
And confession has never been better supplied.

CHORUS—Ho tanter a rara, the ~~larks~~ are loose, the  
~~larks~~ are loose.

Seven hundred and ninety years standing are we,  
Since Hildebrand said that the Priest should be free;  
Should be free with young women when shut up alone,  
As flesh of their flesh and as bone of their bone.

CHORUS.

We bless thee as warriors unconquered in might,  
That through ages of darkness and ages of light,  
We defended the fortress of free-love with skill,  
And charged on all secrets of women at will.

CHORUS.

Thou in mercy hast kept us from wedlock and strife ;  
The Priest is too wise to be bound to a wife ;  
In the smiles of a number he makes up his loss,  
And he reigns in their hearts with the sign of the cross.

CHORUS.

We drown the wild heretic deep in his blood ;  
We burn the law and the gospel of God ;  
Our religion is then but the will of the Priest,  
Which supplies to us all a rich feminine feast.

CHORUS.

No wayward inquirer dare thrust in his snout ;  
Confessional secrets can ne'er be found out,  
Should each of us dance round the room with his pet  
As naked as Adam and Eve when they met.

CHORUS.

Some fine hearts are torn by night and by day ;  
To all efforts of courtship the answer is nay ;  
But the loveliest fair one in the height of her charms,  
As a dove to her window will fly to our arms.

CHORUS.

We are cautious at first with the Protestant rib,  
Lest our names should march forth in a newspaper squib ;  
But whenever her feet are fast bound in our net,  
We teach her some secrets she ne'er can forget.

CHORUS.

Second part, by Archbishop McClosky.

O the Priest is a mighty and wonderful man,  
His offspring are more than a thousand and one ;  
And this he receives from the Pope as his dower,  
To have and to wield this procreative power.

CHORUS—Ho tanter a rara, the ~~secrets~~ are loose, the  
~~secrets~~ are loose.

This, this is the loftiest mount of our fame;  
 We lift from the ladies the veil of their shame,  
 And in their assembly, with brilliant parade,  
 We exhibit before them how young ones are made.

CHORUS.

No genius or hero in the records of time  
 Could match this display of our power sublime;  
 And this is the climax of all earthly skill,  
 To charm and to conquer a woman's soft will.

CHORUS.

She may say, if in Church the Priest forms a man  
 By his own bright invention, without Adam's plan,  
 Now, how can he fail when owl nature conspires,  
 With confessional help, to his utmost desires?

CHORUS.

At all times in Church we ply this great art,  
 And fling 'round our snares for the feminine heart;  
 We make young ones at morn, we make young ones at noon,  
 We make young ones that soon must be fed with a spoon.

CHORUS.

Our cheeks we can shave, and long coats we can wear,  
 So long as we reign in the breasts of the fair.  
 By the friend of her heart, when we both are alone,  
 Her last and best secrets may always be known.

CHORUS.

No lover can boast of such wonderful power,  
 O'er the heart of his charmer in love's sweetest bower;  
 She may love him well, and may love herself best,  
 But the keys of St. Peter can rifle her breast.

CHORUS.

The will of St. Peter each lady obeys,  
 When it comes through the Priest by the power of the keys;  
 She believes when we tell her she acted amiss;  
 She obeys when commanded to give us a kiss.

CHORUS.

We shall make that man tremble with burdens of guilt,  
 And flesh in his bosom our sword to the hilt,  
 The rascal who dare raise his nose to his wife,  
 For accounting the Priest the chief joy of her life.

CHORUS.

### Third Part, by Cardinal Cullen.

We bless Thee the Pope grants our right to the fair,  
 And we pledge them to make it their business and care—  
 That as pillars of brass they may strengthen his throne,  
 By mingling their hearts and their minds with our own.

CHORUS—Ho tanter a rara, the ~~are~~ are loose, the  
~~are~~ are loose.

Bold free-love shall trample bound love in the mire,  
 And mar all its beauty and quench all its fire;  
 While we reign o'er the woman, the man we can rule;  
 When his wife is our own, he is then but our tool.

CHORUS.

We triumph with ease o'er his loftiest power,  
 And lead off his wife to our own blissful bower,  
 Where our Church's high claims are luxuriously fed,  
 With our feet on his neck and his wife in our bed.

CHORUS.

Let the sons of the quill waste the strength of their brain  
 In efforts to climb to the temple of fame;  
 And their failure oft fills them with fearful alarms;  
 But we find no failure of feminine charms.

CHORUS.

The Church's fair daughters with gladness will come,  
 To taste of the sweets of our bachelor home,  
 As the earth wheels from cold barren darkness with scorn,  
 To bathe in the golden delights of the morn.

CHORUS.

When a lady confesses, to hear her strange tale  
 Is worth all the news in a steamship of mail;  
 But our bosoms enraptured melt down in the fires,  
 Whenever she tells her peculiar desires.

CHORUS.



How the heart of the lover is worn with care ;  
 Now he lives in bright hope, or in blackest despair,  
 And his hunt for his darling may end in a muss,  
 But we train our darlings to hunt after us.

CHORUS.

Great Empires of old from their seats have been hurled,  
 Because with the sword they would rule o'er the world ;  
 But all those dead Empires still might have life,  
 If their agents held compacts with every man's wife.

CHORUS.

#### Fourth Part, by Cardinal Antonelli.

Our glorious banners preside o'er the fair,  
 We shall make their affections our joy and our care ;  
 While we sail o'er this tide, and each bathes alone,  
 The Pope shall be seated secure on his throne.

CHORUS—Ho tanter a rara, the ~~ladies~~ are loose, the  
~~ladies~~ are loose.

The power of kings is a troublesome form  
 That may die in the sunshine or perish in storm ;  
 But our reign over women in triumph shall last  
 Till the thunders of doom shall be heard in the blast.

CHORUS.

The armies of conquerors do us no harm ;  
 Though dynasties change we need feel no alarm,  
 For the hearts of the ladies our Empire shall be,  
 And the love of the Pope and the Priest shall be free.

CHORUS.

The warrior legions of conquerors fall  
 At the footstool of woman, and yield her their all,  
 And over their wild hosts with her we can tower,  
 Our free-love shall make her the tool of our power.

CHORUS.

No army so great as the army we wield ;  
 No host to match them ever entered the field ;  
 Forty millions of women by bachelors trained,  
 Whose conscience, whose minds, and whose hearts we have  
 gained.

CHORUS.

Till the heretic nations shall bow to our sway,  
 Our army of women shall keep them at bay,  
 And in fresh fields of fame as in those of the past,  
 For their bachelor lords they will stand to the last.

CHORUS.

At our word of command, how quickly they're out,  
 Shoulder arms, or advance, or retreat, face about—  
 And how finely we teach them our tactics and skill,  
 In our fortified camp, when we have them on drill.

CHORUS.

They will fight our great battles in age or in youth,  
 They will fight with their husbands, or fight against truth;  
 On hill-top or valley, in shimmeys or gown,  
 They will fight for us rarely while standing or down.

CHORUS.

#### Fifth Part, by Archbishop Manning.

The nightingale's song in the season of Spring,  
 May be sweet among birds, with its rapturous ring,  
 But sweeter by far are the soft melting joys  
 That the ladies diffuse through our bachelor boys.

CHORUS.—Ho, tanter a rara, the ~~ladies~~ are loose, the  
~~ladies~~ are loose.

When the Priest is alone, all encompassed with gloom,  
 Though prospects around be as black as the tomb,  
 See that fair one is coming, though often remiss,  
 Then his heart cries HAIL MARY with rapturous bliss.

CHORUS.

When the Priest cries HAIL MARY in Church, with a sigh,  
 There's many a Mary he has in his eye;  
 And those clerical canons that do so much harm  
 Can soon take the fortress of Mary by storm.

CHORUS.

In that lonely haunt where no secret transpires,  
 Where abundance of fuel is thrown on strange fires,  
 We worship when all good intentions are flown,  
 And kneel to the virgin when we find her alone.

CHORUS.

O we worship the virgin as a goddess on earth ;  
 She is the life of our hearts, and the strength of our faith,  
 And to live in her favor we stoop or we soar,  
 But she oft leaves confession a virgin no more.

CHORUS.

The lady of fashion, and the lady of fame,  
 And the lady of beauty must come without shame,  
 Where young Hildebrand waits like a man newly wed,  
 And "get down beside him" in the elysian bed.

CHORUS.

She now talks of her empire—he hears with delight  
 Of its realms or its battles by day or by night—  
 Of the sceptre of wisdom by which she bore rule,  
 Or how it was conquered by some filthy fool.

CHORUS.

O, "give me your blessing," the lady now cries,  
 As she looks up beside him with bright flashing eyes,  
 Ugh ! whate'er the result be, for woe or for weal,  
 His heart now responds to her burning appeal.

CHORUS.

As Africa's wild desert in the red month of June  
 Thirsts for fountains that lie on the mounts of the moon,  
 So we pant for the stream of affection that springs  
 From woman's fair bosom where we reign as kings.

CHORUS.

O, our glorious confession o'er all things shall tower,  
 'Tis the pride of our life and our centre of power,  
 'Tis here all our strongest desires are fed,  
 'Tis the Priest's bridal hour and the Priest's marriage bed.

CHORUS.

Whenever it ends there's an end of our reign,  
 Then our lofty pretensions are groundless and vain,  
 And the Popedom shall die, though possessed of nine lives,  
 When we lose the possession of other men's wives.

CHORUS.

When our greatest of Empires shall be overthrown,  
And our founders and patrons of free-love are gone,  
Its fame shall be treasured in time's ancient urn,  
And the earth be illumined when its temple shall burn.

CHORUS.

The enforcement of the fundamental law of revealed religion against whoredom, then, will kill the religion of Rome in any place in a single year, as certainly as kerosene oil kills bedbugs; for if there be force in the argument of the preceding pages, it has been proved that all the peculiar doctrines of this religion have their origin and end in the secret intercourse of the most licentious of corporations with wives and daughters for the purpose of seduction and rule.

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## BOOK II.

## CHAPTER I.

## CALVIN.

Does the divine law decide the nature of religion?—That Calvin is the chief teacher of Protestant America—Is he the founder of free-love in Protestantism?—Is his logic reckless?—His creed illustrated in the burning of Servetus—No refuge for Calvin in the power of delusions—His religion and that of Luther contrasted—That the religion of Hildebrand and Calvin are essentially the same.

CALVIN is the grandfather of Methodism, and his doctrines prevail in this country more than those of any other Protestant divine. The fascinating power of Calvin's doctrine, by which it attracts the multitude, is worthy the most serious attention. The great body of his tenets turn on the pivot of his views of the law, and might be said to be independent of his decree, which is but an appendage; if this opinion be entertained, then, with the exception of a handful, Calvinism may be said to be the religion of Protestant America.

One of my chief associates in this city is a Calvinistic clergyman; he has served the church long, and has retired in somewhat delicate health, to crown a life of labor with an age of greater ease, possessed of a competence. He is the chief member of what I call my literary club, and we discuss questions of vast importance, from the depths of philosophy to the heights of theology; and from the most recent discoveries we travel away among the mists of pre-Adamite periods. We perfectly understand each other, and I sometimes say of my venerable



friend, by way of introduction when a stranger is present, that I have but one objection against him, and that is, his doctrine, in which he professes to break the divine moral law "daily, in thought, word and deed"—by free-love among the women.

One of the greatest difficulties, while contending against error, is that of employing the most effective weapons against it, without awakening the dogs of prejudice. If while taking a thorn out of my neighbor's finger, I produce too much pain, he will prefer to keep the thorn until it festers. To prevent such a result, I remember that education makes the polemic differ from his opponents, and that his zeal against error should only be as great as his love for those who hold it. Volumes without number have been written by contending polemics on the five points of Calvinism. Texts, like leaves in autumn, driven from a forest, have been quoted, bewildering the readers by their seeming opposition. I attend to one thing in his system, and this is not his decree, nor his effectual calling, nor his perseverance; these are all but means. It is not by reviewing his means, the great question concerning the utility of his religion in this country can be seen. If Calvin's religion contradict the moral perfection of Christ, which includes his law and religious character, it must be wrong, and will finally be condemned in spite of the forces of education wielded on infancy and childhood for its support. All men appeal to these perfections in courts of justice for the decision of their highest secular concerns. The justice of God has always been the standard in law, human and divine; though there may be many species of truth, and of love, there is but one justice in earth or heaven. It is clear that this justice, with the handmaids of truth and charity on either hand, is the chief standard of appeal throughout universal mind in matters human and divine, and this highest and unchanging law must forever condemn the system that sanctions its violation.

A man, or a system that sanctions what is unjust in the light of sense and reason, can never find refuge in perverted texts of scripture ; for the celestial lights of reason and revelation have come from heaven, and are the same in nature. Nor is the divine Spirit from whom they originated confined in his operations to people of a certain name. Isocrates, Pythagoras, and Confucius, about the same time, taught that we are not to do to others what we would not have them do to us ; Christ is that light that lighteneth every man who cometh into the world ; sense and reason are the atmosphere in which he shines throughout all ages.

The religion of Calvin in this country is not confined to the several sections of the Presbyterian Church, formerly called Old and New Schools, and the Reformed Church, formerly called the Dutch Reformed Church ; but it prevails among Congregationalists, Baptists, and other sects. Calvin's doctrines, then, should be the second subject of inquiry concerning the state of religion in America. Calvin's rule over the Protestant mind of this country is greater than that of any other man who ever lived. Luther gave the Bible and the freedom of the mind, but Calvin has given the doctrines of our churches. Some might deny this general rule, because they say his decrees are not now preached as formerly ; but his decrees are no essential part of the religion of Calvin, they are the effect of liberty to break the law daily, in the formation of any lawless invention.

Though more than three hundred years have passed since he figured on the stage of life, his fame is now greater than it ever was, and his name is mentioned most respectfully by a greater number of followers than ever before. Many of his cotemporaries, and many of his successors, have been very great divines ; but the name of Calvin shines out among them like the moon among the stars. Luther, Melancthon, Zwinglius, Beza, Knox, and

Brown, with Wickliffe, Jerome, and Huss, of earlier periods, seem only to have been coarse workmen, collecting materials for the architecture of Calvin.

Calvin's churches are not only more numerous, but he reigns in them more supremely than any other sect-founder or reformer. Who hears of a Zwinglian church, or of a Melancthon church, in this country? and even a Lutheran church is seldom heard of. In the churches of Methodism, if you ask what doctrines are preached there, why, they are Methodist doctrines. But the same inquiry concerning the other great churches of Protestantism in this land will bring the response: The doctrines of these churches are *Calvinistic*; so that his name is mentioned more frequently than those of all other sect-founders. Having established his fame in Europe by his conquests, and the endless controversies which his doctrine provoked, he has long since taken possession of America as a field worthy of his fame, where he has been founding a mighty empire. Nor is he content with reigning in two of the great divisions of the globe; his generals are founding his dominion in Asia, Africa, and the islands of the south, where the wild descendants of Shem and Ham are converted to Calvinism.

The fame of Calvin throughout the world is only as great as the impression of his doctrines, and this is very striking. On reading the doctrines of any other reformer, no very deep impression is made on the mind of any one acquainted with the Bible; but on reading Calvin's doctrine, a surprising impression is produced, which neither the Bible nor any other book of theology can make; the mind is alarmed by overwhelming calamities, which no amount of human exertion can escape, and from which the highest efforts in virtue are no protection. The impression made by his doctrine on the minds of adults, is like the impression made by ghost-stories on the minds of children; it terrifies and enfeebles; for children have just as much protection from ghosts whenever they choose to appear, as

men have from the reprobation of Calvinism. Here is one of the sources of Calvin's pre-eminent distinction.

A divine who speaks of an alarming catastrophe that may be escaped, does not make so deep an impression as he who leaves no way of escape from the same fearful event. Miller taught his followers, by historical inferences, of the immediate coming of the end of the world. Gough, in his lecture the other night, told us of a Millerite lady who heard in bed the falling of her wood-pile, and concluding the time had come, she made her elbow play on her husband's ribs until she awoke him, crying, "Husband! husband! I must get the white robe! Don't you hear the noise of his chariot?" Her husband groaned in reply to her terrified exclamation: "What's the use of a chariot while there is plenty of snow, and such good sleighing?" As Miller acquired unequalled distinction among his followers by the terrors he gathered round them, from which there was no escaping, so Calvin derived unrivalled power from the same cause, which he found in a sovereignty and reprobation, which bring a destruction as blind and terrible as that of Miller.

There are other ingredients in the creed of Calvin of an opposite character, which alone were a sufficient foundation for his fame. "No matter what Jerome says," he cries, "the impossibility of observing the law," against free-love, "must be explained and proved." What divine has ever laid a better foundation for his fame with a large class, than he who grants liberty for free-love, and is able to garnish the dish with all the flowers of rhetoric and theology?

Nine generations have passed away since Calvin's time, and still this tenet reigns in his churches and Sunday-schools. It is well expressed in the Westminster Confession, which contains the doctrines of all sections of the Calvinistic Church; and here it is: "The holiest man doth break the divine law daily in thought, word, and deed," by free-love among the women.

Was there ever found in any nation a more remarkable religious doctrine? Who can wonder at the frequent mention of Calvin's name throughout Protestant Christendom? Do we not here discover why he has thrown Ridley, Philpot, Latimer, Zwinglius, Melancthon, and other eminent divines and martyrs into the shade, and is not the secret of his triumph found in this doctrine?

Here is a specimen of Calvin's doctrine as it is taught at present to the children of this city in his Catechism:

"Q. Can you keep the divine moral law?

"A. No; we break it daily in thought, word, and deed," by free-love. This doctrine is taught in all the Sunday-schools of Calvinism.

Some might say that free-love is not included in these transgressions. If so, then it is clear we are to reject the primary meaning of words. Two men buy a farm, and they say, "We shall practise agriculture daily in thought, word, and deed." "Yes," cries a wag; "but the raising of corn is excepted." Two men purchase a store, and they say, "We shall sell drygoods daily in thought, word, and deed." "Yes," cries the wag; "but cotton fabrics are excepted." Two men repeat their confession of faith, which contains the business of their religion, and say, "We break the divine moral law daily in thought, word, and deed." "Yes," cries the wag; "but free-love is excepted." Does not every one see that the wag has no ground for exception in these cases, and that Calvin's creed gives as clear a license for the practice of free-love as those of the farmer and drygoods-man give for the sale of cotton fabrics or the raising of corn?

"But though Calvin's disciples confess they continue daily in the threefold forms of vice, yet this does not give them license, because they say their sins deserve the divine wrath." But this divine wrath can never break the decree of election, or touch the license of their creed for the practice to which they are pledged every day. All Calvin's



elect have divine protection while thus sinning, for the decree cannot be broken ; like the liquor-dealer who sells usquebaugh, he is condemned by the law, but the law cannot touch him, because he has license ; and in like manner, the law condemns young Calvin for his daily sin, but it cannot touch him ; which proves he must have license or liberty.

The question arises here, What is the strongest form in which license for sin could be given ? The license of a Doctor is given in this form : " For the business or occupation of Physician, to be carried on at ——." But this license only includes the practice prospectively, and is no infallible proof of the practice. That Calvin's liberty for unlimited sin is stronger than this, as found in his Catechism, is proved by its embodiment in practice. Those who have it do not say in reading the document, that it is license for breaking the divine law, to be carried on at such a place, but they say, "*We break the divine law daily*" in every possible way. Then the license being embodied in practice by the individual, and universal confession of those who have it, makes it stronger than any prospective license. If the document taught the man to say, I should, would, may, or shall break the divine law without limit daily, this would be only a permission or a promise, which might be broken ; but human language cannot make a license stronger than that which is embodied in unlimited facts. No other traffic, then, ever had greater liberty than Calvin's creed gives for sin ; and it is clear, none in any age or nation ever taught more direct hostility against any other law.

" But," cries the son of Calvin, " we don't want to have free-love introduced into an inquiry concerning our religion. No other polemic has ever brought it into this question." To this I reply, that free-love, which is love breaking the law, is clearly the chief practice for which the liberty has been given, and without which the man of

Calvin's creed would be only giving expression to plain fallacies.

Here I would premise, that I neither believe nor wish to prove that Calvinists are foremost in the practice of free-love in its primary sense, or in any of its branches ; but this should not prevent us from marking the windings of any stream of error that flows from the fountain of his doctrine. Fifty million new facts, unknown to former years, have appeared in this country, by the non-churching of this number of the children of the Reformation. These bold and most flagrant facts, for which Calvin's system is more accountable than any other, will sanction the boldest conclusion that can be proved against it.

In view of the premises, then, is it not as impossible to do justice to Calvin's creed, without mentioning free-love, as it is to write good essays on Geology, or Astronomy, without mentioning the crust of the earth, or the globes that revolve in space ?

" But other writers who attacked Calvin's doctrines did not dwell on their application to free-love." This is granted, but may not this account for the prevalence of his creed, which is taught in the Sunday-schools of so many sections of his Church throughout the world ? Arguments that are confined to metaphysics are apt to end in smoke. Every science must have facts for its foundation, and deal with them ; and what science treats of such important facts as those of theology ? Is it not clear, that if Calvin gives liberty for the practice of one vice daily without pointing out its nature, he gives license for free-love ? but no command is excepted, and no vice is excluded from the daily profession of the elect.

Wesley led the van in a crusade against Calvinism ; but when the five points were believed to have been demolished, Calvinism could have said to Wesley : " You acknowledge that even the most perfect will always need the atonement, even for their actual transgression ;" and

Wesley must have said, "Yes, that is my doctrine." Then Calvinists could reply, "We hold the same; for at the worst our five points are but five transgressions, such as your most perfect men commit daily. Thus, then, your host of polemics were contending against their own doctrine."

When the liberty of Calvinism is treated in direct application to its proper subjects, then we have hold of him, and not until then. When we bring him into the court of the law, and charge him with being the founder of free-love in Protestantism, then we place him in a position in which a sound opinion may be formed of his tenets; but if we leave him in his study, quoting texts of doubtful meaning from remote parts of the divine commentaries, then he can hide in a labyrinth, and defy conviction. But if love be the strongest of the passions, as philosophers teach, it will be the first to avail itself of Calvin liberty, asserting its freedom in this practice. Who so blind as not to see that those who cannot keep the law cannot keep from free-love?

If it be impossible to keep the law, it is impossible to convict Calvin for teaching false doctrine. No sooner are his five or ten points proved to be utterly false, than fifty of the same sort may be invented. Grant that the tenet on which Calvin's system is founded is true, and then no criminal can ever be convicted in any court of justice, because he teaches the impossibility of deserving the law of justice. A coaster might as well run his unarmed sloop into a fleet of pirates, to prosecute one of them for sinking vessels, and have as good success as he who strives to convict Calvin of teaching wild fallacies, while he can stand in his citadel and say, "the impossibility of observing the law must be explained and proved." A man will as soon drain the Hudson with a teaspoon, calm the tempest with a fan, or stop the march of a comet through heaven by shooting at its tail, as stop the march of Calvin's system, so long as

he has this right, which he claims, of teaching falsehood.

“Conceding then, what cannot be denied, that Calvin’s creed grants liberty to break the law, yet it does not follow that it will practise free-love; the doctrine of the Catechism may find work in striving to get at the purse, or the character.” To this we answer, that if the liberty of breaking the law “daily” were expressly confined to those, then all argument to prove the practice of free-love proper would be fruitless; but there is no clause in Calvin’s Catechisms restricting the liberty of daily sin to any class of evils, so that if love be the strongest of the passions, it must be the first to sin.

If the love of slander or of sheet rags were the strongest emotion of the breast, the earth might long since have been depopulated; then beasts of prey would hold dominion unless another race of rational beings had been created. Superior power was given to love, over envy and covetousness, that progeny might first appear, before the inferior passions contend for their support.

All the vicious who have lived in enlightened Nations, have held Calvin’s doctrine of the impossibility of observing the law; and there is no philosopher who will not confess that among all the vices, which always grow in the swamps of humanity, free-love proper will spread its branches over the rest.

A man professing Atheism or Infidelity, who offered this liberty to Christians, would only make himself repulsive; but Calvin’s creed offers it to the elect or holiest men, so that it is always accompanied by a sure title to heaven.

Who then can wonder at the literary wars that have been waged against opposing doctrines. Pyramids as large as those of Egypt might be formed of the books that have been written to defend this tenet. Many, like the pious Fletcher, wrote their lives away in argument against it;

and many, like the pious Toplady, stood at the breach defending this fortress, until they perished in their prime.

Reckless and arrogant assumption seems to have been the chief characteristic of Calvin's teachings. In his *Institutes*, p. 306, he says: "Predestination we call the eternal decree of God, by which he hath determined in himself what he would have to become of every individual of mankind; for they are not all created for the same destiny, but eternal life is preordained for some, and eternal damnation for others. Every man, therefore, being created for one or other of these ends, we say he is predestined for life or death." This is a fair specimen of Calvin's logic. There is no sophistry here. Where has there been found in any book nonsense more extravagant, or anything called an argument, by which sense, reason, and truth are more completely outraged? Here he clearly represents the fountain of all justice and truth as the fountain of all injustice and falsehood, by making the majority of men for "eternal damnation," and sending them there, because, doubtless, they would not, like him, prove the impossibility of observing the law, or break it like his holiest men daily, in thought, word, and deed.

That no reasoning ever more fully outraged truth and sense, is clear, because the argument he draws from the fountain of all justice and truth, is to prove the greatest amount of injustice and falsehood to the majority of men that any argument ever contained; and yet Lord Bacon never drew an inference from a catalogue of facts with more seeming confidence than Calvin here, to prove the total falsehood and injustice of God, in bringing into heaven his holiest men, who break the law of truth and charity without limit "daily," while he sends the rest to "eternal damnation." And yet this man is the great teacher of American Protestantism! This is the logic by which Calvin has convinced his ministers of the soundness of his doctrine!



How could the Reformation in the hands of Melancthon stand against the fascinating power of Calvinism? The Protestant Nations had just emerged from the religion of Hildebrand, which excluded the divine law from its nature and definition. Only for a few years Luther had raised an effectual barrier against the torrent of lawless habits and passions, by the preaching of the law and the Gospel of Christ; but Luther was now in his grave, and a woman's hand held the reins, when Calvin rose and seized them. The new Gospel of unlimited liberty for daily sin which he proclaimed, must have been delightful to the pent-up passions and broken habits of people, whose eyes were but half open, to see men as trees walking. As a lawyer, he understood that those whom he addressed were with him, by the license of their ancestors for centuries. There was no man but Luther who could have stopped the progress of these doctrines, but Luther was in his grave.

One might conclude that Calvin's practical disciples led a merry life. Their enjoyments, from which no law can withhold them, seem to be pictured in Nature by all beautiful flowers and fruits of every clime; by the soft songs of insects and the sweet voices of birds; by all the pictures of the sublime and beautiful in the glory of noon-day or the vault of night; but all this being mingled with violations of the divine law without limit, soon turns to the ashes which nurture the apples of Sodom.

That the religion of Calvin in this country is opposed to that of the Bible, and directly tends to the production of war and the destruction of the Nation, derives considerable support from the part he acted in the burning of Servetus. "Calvin accused his adversary," says Gibbon, "before their common enemy, the Judges of Vienna. He betrayed for his destruction the sacred trust of a private correspondence, and the deed of cruelty was not varnished by the pretence of danger to the Church or State, for in

his passage through Geneva Servetus was a harmless stranger, who neither preached, nor printed, nor made proselytes."

It is a well-established principle that the public acts of a teacher or founder of a sect, which have special reference to religion, are to be included in his doctrine. Thus the acts of the Apostles and the facts of Christ's life have illustrated and enforced the Christian faith. In accordance with this rule Calvin's public conduct, after his professed conversion, must be included in his teaching; and this is the more reasonable by the date of the death of Servetus, which occurred eleven years before Calvin's death, when the doctrines of his system had been fully matured.

Does not Balaam appear as an angel of light in comparison with Calvin, though he lived far away in the dim ages, and in the Mountains of Moab, so long before the printing-press, so many centuries before Hesiod and Homer, and so long before the Bible was given? The Israelites were almost Unitarians like Servetus; but Balaam, when speaking of them, tramples the bribes of a King, dooms none of them to be either stoned or burned, but holds the following language concerning them, unequalled even in Homer: "From the top of the rocks I see him, and from the hills I behold him. Lo, the people shall dwell alone, and shall not be reckoned among the Nations. Who can count the dust of Jacob or number the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his." Had Calvin been in Balaam's place, would he not have doomed each of these wandering Unitarians to be roasted alive?

Historians tell us that Calvin was a man of extensive learning, and that he had great facility in the acquisition of knowledge, though his skill in the art of reasoning proves directly the opposite. A man's extensive knowledge may be an instrument of deceiving others, but wisdom never

deceives. Knowledge is like the rain which descends on the earth; but wisdom is seen in beautiful productions. Knowledge may be possessed in great abundance without much wisdom, like water in a swamp, whose productions are wild and worthless; but whether a learned man can manufacture his knowledge into lessons of wisdom or not, he is less excusable in error than an ignorant man. In savage ignorance is Calvin's only refuge. If his mind was cultivated to the height necessary to the founding of a sect, then his conduct was the cool result of his creed, and it goes to prove it one of the wickedest that ever appeared on earth.

There is a law in Nature that some animals shall prey on others; but the possession of vigorous life is a sufficient protection against their power. The carnivorous beasts and birds of the forest have been appointed to look after the sickly and the dying, to save them from perishing by hunger. All their executions are by the simplest and shortest methods; they all aim at the throat, for the purpose of stopping the breath, which is the easiest plan of death.

I heard a noise above me in the sky, and on looking up I saw a kite on the back of a crow. The bird, when pursued, endeavored in vain to ascend above its enemy, as the best protection against the swoop of the kite that now sat on its back, and while it was crying and moving its wings violently, it was descending beneath the weight of its enemy. I ran to the place where it fell, and found the throat the point of attack. But Calvin's creed taught him not to aim at the throat of his victim, lest his pain might soon be terminated. Calvin's creed taught him to contemplate, unmoved, the most horrible spectacle ever exhibited on earth—the roasting of a living man to ashes, at a stake, for following in the worship of God the dictates of sense and reason.

The general law among animals is that they never kill each other but from necessity. A cat with kittens will

bring home more mice; but it is necessary the kittens should be trained to be expert hunters by the display of their skill in capturing enfeebled mice placed in the middle of the floor, lest this species of animal, which is very prolific, should increase beyond the balance of nature. The same law holds with rats. I saw a weasel that probably had young ones, and it went to a rat's nest and brought a young rat of considerable size, which it threw over its shoulder, and on crossing a stone fence it laid the rat down on its back and cut its throat, just as a butcher would kill a calf. Having laid the rat away, it immediately returned again to the rat's nest, brought out another, threw it over its shoulder, and while the old rat followed mournfully at a safe distance, when crossing the stone fence the weasel again laid it on its back and cut its throat; and after he was stowed away, the weasel again returned, followed by the old rat, until it thus killed seven rats. The weasel seemed to be more bloodthirsty than Calvin, because it killed seven; but these were rats which it may have wanted for its young, and it killed them by the shortest and easiest method; while Calvin's plan exposed Servetus to the greatest possible amount of torture, and necessity may have limited him to one victim.

Fish are represented as delighting to eat one another alive, which is very doubtful. I have been fishing for herring in Lake Ontario with a rod, where the water was full of small fry. There is scarcely any fish superior to the herring in the velocity of its movements, in which it resembles the pigeon or swallow among birds. These herring must have been able to catch plenty of living fry, which were around them in myriads, and yet they preferred the dead ones on the hooks. The great scavenger of the ocean follows ships to feed on offal, instead of hunting living, vigorous prey. W. C., while his ship was at anchor on the coast of Africa, went out to bathe, and while cooling his skin a shark caught him. While he

was under the water struggling with the shark, the muscles were peeled from his thigh bone as from the leg of a roast goose. He rose to the surface, and while help was approaching in a boat, again the shark seized him and tore his abdomen, letting out his bowels; but still he fought the shark by thrusting his hand into his throat and seizing his gullet, which he tore until he again let him go, and when he rose to the surface the boat picked him up. He lost one of his arms in the battle, and though he recovered, as his brother told me, he was a maimed and terrible spectacle. Now the shark, on seeing Cargill moving about on the surface of the water, may have concluded that he was a dying fish of a peculiar form, and resolved to terminate his pain; but Calvin knew that Servetus was a man like himself, and the event proved that the means which he adopted for his destruction were a thousandfold more terrible than those the shark employed to kill Cargill.

When a goat was placed in the cage of a boa constrictor, the animal bleated frightfully, and showed the utmost alarm and terror. The hungry snake soon placed himself in position, and springing at the goat he caught it, and in a moment it was encompassed in its terrible folds. The cries of the animal became faint and fainter, until it soon could breathe no more; then the constrictor relaxed his gripe, and catching the goat by the nose he lubricated his head with saliva, began to draw it down his throat, and the horns of the goat were soon seen moving into the snake's belly. A mouse showed signs of terror and alarm in my meadow among the fresh-mown hay, and on going to see what was the matter, a little snake was found wrapped round him like a piece of twine; he intended to kill him by the same plan of the boa, and then swallow him. Had Calvin illustrated his creed by adopting the plan of the snakes with Servetus, strangling him first before he burned him, he could have proved that his creed was not worse than that of the serpent; but he adorns the



nature of his doctrines by kindling the flames round the living, harmless stranger, until his living blood blazes round him as it issues from his heart, and makes him writhe with increasing torture until he is reduced to ashes. What a distinguished honor it is to be called a Calvinist!

The Fijians sometimes roast a man after they kill him; but this can be accounted for by the necessities of their position as islanders in savage life. They have not sufficient foresight, while population increases, to provide against famine; and in periods when there is no food, they prefer that one should perish to save the lives of many. The frequent occurrence of these necessities in those lonely islands will account for the cannibalism of the people; thus Jewish Samaritan women were impelled to eat their own children. Had Calvin been starving, and the roasted flesh of Servetus was the only thing within reach that could have kept him alive, then posterity would find an excuse for him, had he first cut his throat or hanged him.

When the lion sprang at Dr. Livingstone he aimed at his throat, which led the traveller to interpose his arm, where he received his wounds. In all these cases, the kite, the weasel, the shark, the serpent, attacked animals of a different species, and were impelled by the necessity of nature. But Calvin, without such necessity, attacked one of his own species; the other animals terminated the lives of their victims by the shortest and easiest plan; but Calvin's victim was killed by the most frightful torture,—containing many arguments to prove that the creed from which this conduct sprang is one of the worst, for Devils never have been accused of imposing so large a task of daily sin, or of roasting any of their brethren for his errors.

Calvin denies having enjoined the burning of Servetus; but he says he procured his condemnation, and then left

him to his fate, according to the decision of the judges. But does Calvin deny that he knew the species of penalty Servetus would suffer on being convicted? Or does he tell us that he exerted his power to have the species of death the martyr suffered, changed for another more mild?

With Calvin's final destiny I have no more to do than with that of any other; I judge no man; but I claim the right to review the bearing of facts on the lives and doctrines of those men who are the teachers of the nations. The conduct of Calvin on this occasion differs as widely from that of Luther as does their doctrines, and goes to prove the apparently strange conclusion, that the religion of faith working by charity is one of the wickedest religions of all time, because justice is excluded from its definition. This was the religion that first led Christians to burn Christians.

Some may set up a species of defence for Calvin on the ground that delusions have sometimes swept the mind before them, such as the South Sea Bubble, the Mississippi Bubble, and the Tulip Fever, which led myriads to employ all their wealth in purchasing delusions; and the Witchcraft Mania, which led even Sir Matthew Hale to condemn two persons to death, and led great cities on the continent of Europe to bring thousands of victims to the stake, against some of whom it was proved that they were guilty of raising terrible tempests, by making little holes in the ground, and pouring wine into them which they stirred with a stick. None can deny that witchcraft is condemned in the Bible. Neither can it be denied by those who believe the New Testament, that spiritual beings did produce strange effects on human bodies, and those of beasts. Neither can any philosopher prove that spiritual beings can have no influence on man in this or in any future age, or that there are no arts by which a spiritualist may talk with "a familiar spirit." Who-

ever attempts to prove these negatives, disproves the universal belief of nations within and outside the bounds of revealed religion. But granting the power of popular delusions, and conceding, what cannot be denied, that the burning of witches in the reign of James I. was condemned by reason and justice, no argument arising from such premises can justify Calvin. Luther lived in a darker age; he always appeared in the front of the great battle; in the dust and confused noise of the great contest and revolution in history, where there were garments rolled in blood in every part of the field, no blood clung to the hands of Luther, because the creed of the Reformation condemned it.

Whoever would justify or palliate the conduct of Calvin, should endeavor to prove that the burning of Servetus was a departure from his creed; but this can never be established, for the creed that burned Servetus burned the Quakers of New England, and is taught at present throughout Calvinism in this country; implanting in the hearts of children the conviction, that the law which prohibited the sacrifice of Calvin's martyr, is to be broken daily without limit.

If Calvin yielded to a destructive mania which raged through Hildebrand's religion, he took good care to root it so firmly in his creed, and employ so much ingenuity for its preservation, that it is taught in the present day more extensively than ever. If only in half a century the doctrine of his Catechism was to be practised, then only on that day could a man be sacrificed in the flames; but by Calvin's plan of teaching, the clergy of any village would be justified in regaling themselves to-morrow by the flames of a martyr, and to justify their conduct, have only to exhibit the great tenet on which his system of violating all sacred law is founded.

Calvin's conduct in this case must have had motives, and the motives must have been as wicked as their fruit.

The notion that the Bible supplied Calvin with motives for the deed has been forsaken; they must, then, have come from another quarter. Servetus must have come in collision with the strongest evil passions of Calvin's breast, and such always take the form of free love of women, free love of money, or free love of character. Of these three, the first is the strongest, and is therefore most likely to have supplied all the motives for Calvin's conduct in this case.

The Reformation began in Luther's opposition to the licentious preaching of Tetzels; but what opposition could Calvin's doctrine present to such preaching? Instead of the Tetzels liberty for a few transgressions, Calvin would stop the sale of all his indulgences at once, and surpass him by indulgence without limit "daily, in thought, word, and deed."

When contending against such doctrine as that of Calvin, Luther says, in his Comment on Galatians: "Without the Holy Ghost the law cannot be kept; but the Holy Ghost cannot be received without Christ." Calvin, in direct opposition, teaches that neither Christ nor the Holy Spirit can give power to keep the divine law; and he holds the *impossibility* of observing it. The foundation of Luther's religion is duty, and that of Calvin the violation of it daily. Christ, in His perfect law and perfect gospel, was the power by which Luther broke the unequalled Empire of Hildebrand. Christ's law, that nobody could keep, and His gospel, that could enable nobody to keep it, was the machinery by which Calvin divided Protestantism, broke its ranks, introduced confusion, and blasted the Reformation. The Christ of Luther was the Everlasting Father and Prince of Peace, become incarnate to indue man with omnipotent power in the right, as a centre in miniature of the divine perfections. The Christ of Calvin was the only being in the universe who gave divine authority on earth for all rebellion against heaven "daily, in thought, word, and

deed," to a corporation that Calvin created, called holiest, or elect men. Whether he was actuated by a spirit of rivalry or not, he gave his corporation liberty with the women as large as that of Hildebrand's bachelors, though he had no power to protect the public practice of it. A love of change and of enterprise which has been planted in the mind, leads to the peopling of nations, and in the Church to the formation of sects. In the Jewish Church, sects always originated in a departure from the moral law, which was the centre and soul of all the laws of the Jews. If Christ's Church be the same law and revelation continued for the government of man, then a departure from this law should be the proof of sect or schism.

Calvin denies that any such standard should be set up; for he says: "The impossibility of observing the law must be proved;" but no sooner do we adopt this principle than justice and truth, reason and argument, are useless. The divine law is just human law, the justice of both being the same; and when Calvin's doctrine is established, all courts of law are useless; for when any criminal is arraigned, his counsel has only to deny the possibility of observing the law, and by this rule the most guilty must be acquitted. Here do we not discover one cause of the continuance of Calvin's system? When some of his elect men are charged with the worst hidden vices by their conscience, they can dissipate all such charges in a moment by Calvin's argument, that "the impossibility of observing the law must be proved."

Let a polemic demolish Calvin's "five points," and demonstrate that they are five points of falsehood, he has gained nothing against Calvin; for he cries, "the impossibility of observing the law" of truth "must be explained and proved;" instead of the five points, he can set up fifty without any truth in them, and they all must accord with this lawless doctrine on which his whole system is founded.

It is clear that opposition to the divine moral law, or



liberty for its violation, has been the starting-point of every real sect since the days of Korah. A party may be called a sect that has arisen in a fallen church to erect the standard of the law ; but those that departed from the law are the sect, and not these. Thus, when Christianity throughout Europe was clothed with the garments of whoredom, by the regular meetings of Hildebrand's bachelors with all young women in elysian beds, Luther erected the standard of the law, which proved the Reformation to be no sect. But Calvin demonstrated his system to be a sect, by denying "the possibility of observing this law." He is, then, the great leader of all real sect-founders in Protestantism. If the liberty to break the law daily in thought, word, and deed be given, which Calvin claims, then fifty thousand sects may arise, and each be able to prove itself as near the truth as any other. It is clear that there could have been but one Protestant religion, had the doctrine of Luther and Melancthon prevailed concerning the law ; and this religion would have been identical with that of Christ, as taught by the Patriarchs, Prophets, and Apostles. This single divine law of Luther's Protestantism could then have preserved its unity to the present day, just as the law of attraction preserves the unity of the earth, and prevents the Alps, the Himalayan and Rocky Mountains from leaving their centre to form revolving satellites. But Calvin sows the seeds of all disruption in churches, by teaching every horse-thief the "impossibility of observing the law" against stealing horses, and every elect man, that he cannot keep the law against free-love. Calvin's religion may not be exactly of the same species, but that it is of the same genus with that of Hildebrand, is not without proof. Religion being the most important end, must be distinct from the means employed in finding and preserving it. It will also be conceded that it must consist in obedience to law, and this must be divine or human. That neither Hildebrand's religion, nor that of Calvin, consists in obe-

dience to the divine law, is manifest ; for by their definitions it is excluded from the nature of both. The one says that moral good works, which include the whole law of Christ's moral perfections, are not true religion, and cannot save the soul ; and the other consists, not in obedience to the divine law, but in those "holy affections" which continually break it. Both religions, then, must consist in obedience to human law, which proves them the same in nature, and founded on the principle that doing what the Creator has enjoined is not true religion.

The greatest opposition that can possibly exist between two religions, is found where the one consists in keeping the divine law, and the other gives unlimited liberty for breaking it. The former is the religion of Luther, and the latter the religion of Calvin.

When the divine law is excluded from the nature of a religion, it is cut off from the moral perfections of which the law is composed ; and as this charge stands against the religion of Hildebrand and Calvin, is it not clear that all the wars of Europe and America, since Hildebrand demanded possession of the thrones of Nations, can be as clearly traced to this religion, as the greatest conflagration in a city to the burning of a house ?

Calvin was educated a Romish lawyer, and there is abundance of proof that he never was converted to the religion of the Reformation. All the arguments which would prove him converted to the religion of Luther, would prove this to be the religion of Hildebrand, which even professed to be more favorable to the keeping of the divine law than that of Calvin. The Jesuits at the Council of Trent, where they predominated, had this tenet established : "If any man shall say that the precepts and commandments of God unto a man, justified and in a state of grace, cannot be kept, let him be accursed." Here the Jesuits, in whom the religion of Rome shines with greatest brilliancy, prove that they come nearer the re-

ligion of Luther than did Calvin. Had the Reformer of Geneva possessed sufficient power to put the eagle in a sack, who can prove that his religion would not have been as bloody as that of Hildebrand?

Where is there a man, whose mind is not perverted by false education or self-interest, who does not see that, if men who continually sin on Calvin's threefold plan daily, enjoy the divine favor, Devils can claim it by the same right, and that justice would annihilate itself by giving grace to one class of continual transgressors and withholding it from another, because they were called by different names? Calvin's disciples might be considered the more inexcusable of the two classes, for they are represented as breaking the law continually, even when they have no temptation; but there would be every excuse for the lower class by the bad treatment they have received and the wretchedness of the place to which they have been consigned.

The coming of Christ is the greatest event connected with the history of man, whose exalted powers would have made him more wretched than any other animal, without divine direction. As a stalk of corn perishes when it has brought forth its seed, so the Jewish Nation perished when it brought forth the Messiah. The dying Patriarch, sixteen hundred years before the great event, said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shilo come; unto him shall the gathering of the people be." Daniel speaks with equal precision of the time of his coming: "Seventy weeks are determined on thy people, and upon the Holy City; to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy." Another Prophet speaks of his infinite perfection and the place of his appearing: "And thou Bethlehem Ephrata, though

thou be little among the Princes of Judah, out of thee shall he come forth unto me who is to be Ruler in Israel, whose goings forth have been from of old from everlasting." Isaiah saw him already come, and all the glory attendant on his appearing: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; and of the increase of his government and peace there shall be no end." Calvin turns this incomparable event, and all the divine revelations connected with it from Adam to St. John, to the advantage of his system; and the most remarkable thing he manufactures out of all these rich materials is a patent for his elect men, from which the reprobates are excluded, by which they "break the law daily, in thought, word, and deed," among the women.

Calvin's system is not unlike that of Ptolemy, who rejected the simple plan of the Universe taught by Pythagoras, and turned the planets from their courses to move in the confusion of cycles and epicycles, and other cycles that he invented, making the stars obedient to the earth. Thus Calvin broke the simple law of religion, which keeps Christians in reality moving in their glorious course forever round the eternal Son, in the delightful sphere of duty. He turns the holiest men from their courses, and hurls them in the cycles and epicycles of that species of love which breaks the divine law without limit. Calvin's system has stronger claims than that of Ptolemy, though the Priests admired the latter so much that Copernicus dare not make known his discovery of its delusions until a death-bed placed him beyond their reach; and Galileo nearly lost his life by it. How much more difficult the task of weaning the elect men from Calvin's system! What signifies the cold cycles of the planets in comparison with the epicycles among the women "in thought, word, and deed?"

When the materials of creation were called into existence in our part of the universe, they constituted chaos, and earth with water and air were blended in a confused mass. Had they remained thus, we would have no mines or metals, and must remain in semi-barbarism. As a goldsmith, by the force of fire, prepares the most obstinate materials to assume the form he wishes, so the Creator seems to have kindled the earth into a blazing torch. Its ocean and crust to the depth of miles being turned into steam and gas, blazed along the heavens like a comet. While the earth was thus wandering in search of its orbit, its ocean, turned to snow in the cold regions of space, was soon again turned to steam when it approached the earth, and driven back by a whirlwind of fire against the tides of returning matter. When the earth had found her orbit, and was returning to her proper temperature, the gases which formed the various metals and earths were by the law of affinity directed to various places, where they brooded in the formation of iron mines, gold mines, tin, lead, silver, and copper mines, and other gases formed coarser materials useful to man. Thus, when Hildebrand's religion had superseded the ancient religion of Rome, Luther set it on fire in several European Nations. But while its elements were afloat, Calvin erected the standard of liberty for sin, covered with misapplied texts of Scripture. This dazzling object caught the attention of the masses, who delighted in the catechism of "breaking the law daily in thought, word, and deed," among the women, and they brooded in the formation of Calvinism.



## CHAPTER II.

Did Calvinism blast the Reformation?—Has it changed the divine condition of church membership?—Calvinism in the Sunday-school—Its doctrine of total depravity—The source of its authority—As vigorous to-day as ever—Specimens of Calvinistic preaching—Does it prove Paul a Free-Lover?

THERE is abundant proof that, had not Calvin arisen to power so soon after the death of Luther, there would scarcely be found to-day a vestige of Hildebrand's religion in Europe or America. Where is there a truly enlightened mind who does not see that the religion of the Reformation must be the religion of the earth? It contains a perfect divine law, which includes all the moral perfections of Christ, and a perfect Gospel, containing all necessary revelations of light and power for all, to enable them to walk in the justice and charity the law requires. If the Creator enjoined more than this law contains, it would be unjust, being distinct from his own perfections, and if his Gospel does not contain sufficient power to keep this law, his promises must be false.

This religion of angels, patriarchs, prophets, and apostles, was always the true religion of our planet, and must be its religion while rational beings inhabit it. This true faith was as grateful to the minds and hearts of Romanists in Luther's day, as the rising of the sun. Families, cities, villages, and nations embraced it as soon as the departing fog of Hildebrand's religion permitted them to see its divine excellence. The Pope and his hierarchy were thunderstruck; they taxed their utmost powers to stop its progress in vain. He sent his orators, prophets, and emissaries to curse the march of Israel, and kindle the

fires of martyrdom ; but every roasted victim only proved to Europe that the religion of the perpetrators was the darkest system of wickedness that ever appeared. All the fire-engines at the command of Rome exerted their power in vain ; the wood, hay, and stubble which it had piled for centuries still burned with increasing fury ; several nations had already embraced the Protestant faith, and others were on their march in the same path.

The French king was a Catholic, but the Protestants of the nation had armies at command (see Ranke's History of the Popes). In Poland the king was a Catholic, but the Protestants predominated in the National Council. In Bohemia the Protestants outnumbered the Catholics in the Assembly of the States. In Transylvania the Protestants confiscated the estates of the Church. In Austria a tenth of the people scarcely remained to Rome. In Belgium the same prospects were brightening. Italy, Portugal, and Spain had seen the light, and felt the warmth of the rising sun, and as the other nations were advancing fast into Protestantism, these could not long remain an exception to the general rule, by withstanding the triumphant progress of the new faith.

This was the state of religion in Europe when Calvin's doctrine appeared on the stage, as the evil genius of Protestantism. Had he continued in the Church of Hildebrand, whose autonomian religion he always held, Italy might now be as Protestant as England. His wild doctrines now began to spread through Europe, and blast the Reformation. They sounded abroad that "the impossibility of observing the law" against free-love "must be explained and proved," and that the holiest man breaks it daily without limit. Before Calvin's doctrines spread, the nations returning to Protestantism had but one question to discuss, and that was, whether they should follow the law and the gospel of Christ, as taught in the Bible, or be subjects of the Empire of Hildebrand, found-

ed on secret intercourse with women. But Calvin changed the scene, and now there were three religions contending for supremacy, and the last gave unlimited license, and laid the foundation for a thousand others of equal error.

Luther was in his grave. Had he been alive, he might soon have extinguished the torch of Calvin that leads into the swamps of free-love. Agricola, the autonomian, preached the same doctrine, and substituted feeling for the obedience which the law required; but Luther stopped him by making a hole in his churn. The great reformer could have proved that Calvin's doctrine was far more destructive than that of Agricola, by the protection it gave to all rebels in decrees which had fixed from all eternity the form of all their vices and crimes.

When Calvin's doctrine first appeared on the stage, Hildebrand's religion was struggling for existence, and being cornered and conquered, it was selling its life as dearly as possible, by roasting heretics. Calvin's doctrine appealed to all the worst passions of the Protestants in behalf of their slaughtered brethren; and the smoke of the bottomless pit rose in black columns and spread through Europe, driving back the rising morning of the Reformation from many nations.

No sooner did Calvin's doctrines come abroad, than they must have been hailed with rapturous joy throughout Hildebrand's Empire, as a fatal disease that must destroy the new cause. While Luther's teaching prevailed, the polemics of Rome had been fighting against a perfect law and a perfect gospel, which hung over them like a thundercloud, scattering them with fearful bolts, and raining blessings on the nations. This divine law which they had mutilated and hidden, and on which they would permit their people to exercise no private judgment, was now to them like a wall of adamant, from which the hail of their artillery rebounded on themselves with such fearful

slaughter, that the more they fought the more they were conquered. But Calvin's doctrine threw down the law and gospel under their feet, by denying that the one could be kept, or that the other could give power to keep it. Thus he opened the fortresses of Protestantism, and the enemy entered and took possession of the citadels, in every nation that had not been confirmed in the new cause. By the license of his teaching, he supplied the Priests with weapons for the destruction of the Reformation in half-converted nations, enabling them to drive it out of more than half the countries of Europe, where it must soon have triumphed.

The polemics of Rome, probably, ascribed to all Protestantism the new doctrines of Calvin, and to the half-converted people endeavored to prove that a system called religion more confessedly lawless, had never been known to man, and that in the freedom of its liberty for sin, there was nothing to surpass it among the religions of antiquity. They could have contended with reason that such an amount of enmity had never been avowed against the law of any religion by its votaries, as Calvin had directed against the divine law; that Luther's opposition to the sale of indulgences was only hypocrisy, and that instead of giving license to a few transgressors for money, as Tetzal did, they had now thrown open the floodgates of all vices and crimes, by denying the possibility of observing the law against them. They could have contended that, if the Reformation had made such downward progress in the short period of forty years, before the end of a century by the same course its people must be the wickedest the world had ever seen.

Such were the weapons that Calvin supplied to the enemies of the Reformation, and with such vigor did Rome fight with these weapons against the new cause in half-converted countries, that she drove it out, and reconquered the nations that were almost gone from her for-

ever, and France, Austria, Belgium, Poland, Hungary, Bohemia, Transylvania, and Bavaria halted in their march into Protestantism, turned round, and went back into Hildebrand's Empire, where his enchanting wand sunk them again in the sleep of ages.

The change that Calvin's doctrine has effected in the condition of Church membership is one of the greatest calamities that ever befel Protestantism. With the old condition of membership, which through all ages consisted in keeping the law of Christ, Protestantism would have been one; but with the new, which denies that this law can be kept, and sets up feeling in its place and liberty for daily sin, sects innumerable can build on this foundation, while they all unite in excluding the masses from their kingdom of heaven.

To love God and keep his commandments was the only condition of Church membership from Adam to Noah, and from Noah to Abraham, and from Abraham to Moses, and from Moses to Christ, and from Christ to Constantine. In the hands of Luther it was the foundation and strength of Protestantism. Every additional revelation down through the ages from the gray fathers of the race, through Patriarchal, Jewish, and Christian inspiration, together with reason and sense, proclaim that there never can be any other than this divine condition of Church membership. It can never be excelled in perfection, because Christ can enjoin nothing but the commandments of his law, and he can require nothing less without destroying his government. When Korah and his company rose against this condition of Church membership, they were destroyed. Jeroboam led ten tribes to rise against it, and they were destroyed. The Pharisees rose against it, making void the commandments by their doctrines or traditions, and they were destroyed. Hildebrand substituted the commandments of men for this divine law. It is clear his followers rival, if they do not surpass, the Pharisees, by a complicated system



of gnat-straining, composed of the comments of men called the Church, and they have been destroyed by war, plague, pestilence, and famine, from Hildebrand to Luther, depopulating the Nations; and from Luther to the present day, frightful wars and plagues have been falling on Catholic Nations.

While Luther was alive to defend the divine condition of Church membership, multitudes were continually entering the Church of Christ by this door; for this law and gospel are the way, the truth, and the life, because they are the highest perfections of Christ; but no sooner did Calvin and his adherents shut this door, by asserting "the impossibility of observing the law" of Church membership, than disturbance, dissensions, divisions, persecutions, and war broke out among the Protestants, until they soon became more intent on exterminating one another than opposing Romish error. While Protestantism stood by this old law, Rome was as helpless in the presence of the Reformation as a child in the hands of a giant; but no sooner did Calvin's condition of Church membership begin to prevail, of breaking the divine law continually and trusting to feeling, than the giant was drunk and mad, and tearing his own flesh.

It is clear, if Calvin's law of Church membership be right, no sect-founder can be wrong; even the Mormons can substantiate their claims to respectability by proving that they do not practise Calvin's creed to its full extent, as his holiest men are represented.

As Calvin invented a new condition of Church membership, or borrowed it from the Baptists or the Pharisees, every sect-founder can claim the same honor. One sect asserts that diving is necessary before the candidate can enter the Church, and all that refuse to dive are excluded. Another asserts that the candidate must feel a desire to flee from the wrath to come; but even heathens feel this to such an extent that they are often led by it to sacrifice

their lives. Another sect requires the candidate to profess conversion, which implies that he must first be converted in the Devil's Church before he can join the other. Another sect requires a profession of the witness of the Holy Spirit, in unison with the doctrine that the most perfect always break the law, which gives the candidate liberty to make a lying profession of faith. In all these cases Calvin's standard is recognized; the sects evidently require, on entering their Churches, only various modifications of beastly feeling, which is a feeling that is always ready to break the laws.

Among a hundred thousand texts in the Bible, Calvin found one about predestination, and founded a sect on that. Another finds a text about baptism, and founds a sect on that. Another about the light that lightened every man. Another about divine love. And each of these and a score of others thus found sects, setting an example for a sect to be founded on each text in the Bible. Seven ministers of these sects are sometimes found in a small village, half starved, where one of them could be well supported. The agent of a sect-founder came into my neighborhood, and when searching for material for the foundation of his system, he employed a man to read the Bible without intermission for forty hours, until he came to the text, "The high ones that ruleth on high." "Stop," said Mr. Rowe "that text is to be the foundation of my religion." I never saw men more earnest than his missionaries. It is clear that the mind was destined to be as free in its exercise as the body within the bounds of the moral law, to which both must submit; but whoever studies the nature and tendency of Calvinism, and the sects that follow its wake in this country, must see that they are all more opposed to the divine law than they are to free-love; and the general adoption of a false condition of Church membership, by which the masses are driven outside the Church of their fathers, to be as sheep having no shepherd, is among the facts that prove it.

That Calvin's fame, like that of Hildebrand, was indebted to the laws he made as a sect-founder, is clear. He probably knew, as well as some of his disciples, that any law, divine or human, which is mutilated by unlimited transgression daily, is no law. Thus he laid the foundation of his fame as a legislator. This work was facilitated by his dealing with a generation of Protestants more easily led astray than any since his time. By this standard we may measure without mistake the fame of sect-founders through all time. The more thoroughly they destroy the divine law, and establish their own in its stead, the greater is their fame; and if Calvin is the most famous of these, it is because he has led the way in the destruction of divine law among men, to a greater extent than any other Protestant.

Calvin taught the sects to give Scripture names to their errors, and the term Conversion is one of the chief of these. Regeneration means the life of God in the soul, but Conversion always includes the forsaking of moral evil. The Holy Spirit in the Bible guards the meaning of this important term, by uniting it with such words as he who converteth a sinner *from the error of his ways*. But according to Calvin's creed, its meaning is entirely different. His converts are converted to error in their ways without limit, and to sin daily, in thought, word, and deed.

I have never met with any Calvinistic account of the reprobate which represents them as breaking the divine law daily, in thought, word, and deed; so that it would seem they are not so deeply sunk in rebellion against heaven as the elect. A Calvinistic minister told us, the other day, of a young man who had been converted when four years old. If the unconverted at this age are the children of Satan, then we find that at present the old doctrine of Calvin prevails, which sets before the imagination of mothers their children damned in the next world of very small size.

To make way for Calvin's new condition of Church mem-

bership, the old one must be rejected and trampled. It is clear, there never was a law more simple, more sublime, better adapted to the happiness of man, or more easily kept, than Christ's condition of Church membership, which contains but three grand precepts. But Calvin has led the way among Protestants in slandering this divine law more than any other law ever was slandered. Even the law of Lycurgus, which turned man into a tool of state, could be kept, and the laws of Draco, which were written in blood, could be kept for a week or a month; but Christ's law of the Decalogue, which enjoins nothing but justice, truth, and charity, cannot be kept for a single day. William the Conqueror, nor Strongbow, nor the followers of Columbus, nor the Goths and Vandals, ever showed such hostility to the laws of the ancient Britons, Irish, Indians, or those of the ancient Romans, as Calvin has shown against the law of Christ's Church, which reigned in it since Adam.

The ten tribes that followed Jeroboam were zealous for a new religion that substituted an invention for the first commandment, and the Pharisees who departed from the law were zealous in keeping the commandments of men, covered with a semblance of divine religion; but the twenty million Protestant outcasts of this country neither follow Baal nor the gnat-straining system of the Pharisees. Some go to fortune-tellers, and some to spiritualists; but the great multitude float down the stream of time to the ocean of eternity, trusting in the Bible. The zeal of the Baptists, and their peculiar doctrine, have great power in preventing the baptism of children. The grown-up masses outside the Church unite in condemning the millinery of the Priests, the diving of the Baptists, the high pretensions of the Methodists, and the spiritual aristocracy of Calvin. Before death they generally become more serious, and whether baptized or not, their friends procure a Dominie to preach a funeral sermon.

While the coffin lies before the altar, and when the service is over, a part of the lid is raised, and the congregation walk past with slow solemnity, taking a last mournful view of the face of the dead, which is one of the great sermons of divine providence.

"It is hard for Christians," I said, "to stand the heat of this weather," when a stripling of sixteen looked up to correct my ignorance, lest I might deceive the listeners, and cried with an inquiring look, as though he possessed some distinguished honor of which I was robbing him: "You don't call me a Christian?" "Why did you not kneel in prayer," I said to a young man, who went with me to see the prisoners one Sunday morning. "I did not kneel," he replied, "because the people don't kneel in the churches; and I did not kneel because I'm no Christian." Here is a specimen of the twenty million of our young America.

I have known a man that used to try his powers in philosophy, and after many years' observations of the winds, he said: "I have observed that the north wind is always cold, whatever quarter of the heavens it comes from." Thus, after centuries of observation, our clergy say, in effect: "Let the children not be accounted Church members. They are, according to Calvin, totally depraved; they must first be converted to break the law daily. Let the world have the children, but give us the older people; and when the wandering wings of these birds are well trained, we will hunt after them by day with shouting, and by night with lamps."

These are manifestly the inseparable effects of forsaking the law of Christ, which has always been the standard of Church membership, and must still be so, unless we substitute the commandments of men. It was our American standard of Church membership that Elijah opposed, which exposed him to the accusation of a heretic king. Ahab said to him: "Art thou he that troubleth Israel?" The



Prophet answered, and said : " I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord." The ten tribes, by forsaking Christ's law of Church membership, were now on the way to destruction, though they held that nine of the commandments ought to be kept ; but how fearful is the state of our Nation, where even the elect are taught that none of them is exempt from daily violation !

The divine standard of Church membership being overthrown, if any remain it must be human or devilish. Mere intelligence, with continual sin, would be a satanic standard of Church membership ; knowledge and sin are the characteristics of Satan. If any condition remained, then, it must be feeling ; and throughout the land, among all our sects, feeling is exalted ; and he who exhibits most of it may be said to have the highest claim to admission and pre-eminence in any sect. A man is composed of intelligence, conviction, and feeling ; but of these three feeling is the meanest, being that part of our nature in which we approach nearest to the brute. About five hundred years before the Christian era, the Greek philosophers taught that to subject the animal to the rational in man was the highest object of education and religion ; but this rule is reversed with us, and affections that trample the law of reason now may be said to be the highest object of education and religion. Thus the brute is exalted in Calvin's religion of holy affection and continual sin.

Plato defined a man to be a two-legged animal without feathers ; and Diogenes illustrated his definition by driving a plucked fowl into Plato's study, crying, " Here goes the man of Plato." Calvin's religion of love and continual sin may be illustrated after the example of Diogenes with equal propriety, by leading a goat by the horns into one of his churches, with the cry, " Here goes the saint of Calvin's creed ; he has those holy affections that are always ready to break the law."

In the descriptions of true religion found in the New Testament, feeling has a prominent place. Love, joy, peace, and hope, are united with temperance, gentleness, meekness, long-suffering, and faith; but this is as much opposed to the feeling of Calvinism as light to darkness. The feeling of the New Testament is always ruled by the unchangeable conviction that Christ's yoke is easy and his burden light, and that his commandments are not grievous. But the feeling of Calvinism teaches that Christ's yoke is so hard, and his commandments so grievous, that they must be trampled daily in every possible way; and it teaches there are certain feelings by which an elect man knows that while breaking the law among the women he is a child of God.

Let the divine condition of Church membership that prevailed from Adam to Constantine be restored, and in the city of New York five hundred thousand of the descendants of Protestants might join the Church before the end of a month, and a hundred may not be found among them more wicked than some who are now Church members in good standing.

Strong opposition might arise in the minds of many against the reception to Church membership of half a million, and some Pharisees on this account might leave the Church; for it is certain that those who possess a monopoly of any sort do not like to see it partially or wholly destroyed. The foundations of all the monopolies that ever have been in Christendom were laid in the lawless doctrines of the clergy, and when the divine law is restored they all vanish like a dream. That Church membership at present is a monopoly can be proved; for all Calvin's Churches and others give us to know that the heirs of heaven in their membership break the divine law continually, while the heirs of perdition outside do no more.

Here, then, is a distinction which might produce envy

and jealousy between the Church members and the outsiders. The former can prove their liberty for daily sin by the highest authorities of their Church; but the outsiders are totally destitute of all authority for any kind of sin; they can find no authority for transgression in the divine law of their Bibles, and being no members of Churches, they are cut off from Church authority. A Spiritualist, a Mormon, or a half-condemned preacher into whose Church some of them may wander, will teach them to follow the law of affinity, which presides over the sexual powers of beasts, but these are condemned by the clergy as having no right to give liberties for sin, owing, perhaps, to defects in their ordination.

When outsiders attend a Church they may sometimes hear a minister say, "*My fellow-sinners*," and conclude that, as the Divine confesses himself a sinner, free-love is what he means, but this does not give them the same liberty.

So long as the voice of the Sunday-school is heard crying every Sabbath morning, "We break the moral law daily, in thought, word, and deed," Calvinism remains firm on its ancient foundations, and the ministers who brand the souls of children with this unlimited liberty for all hidden vice, will not be able to hide this doctrine in the pulpit, though they never mention the decree.

In Sunday-school celebrations, our people are learning from Rome that, if it be right to pour instruction on the mind through one of the senses, it is right to use them all for this purpose. The children of this city, the other day, were collected for a celebration, and there was a hum in certain quarters, like that of bees about to swarm. The children asserted their infinite superiority over animated nature by their fine appearance; the girls were in white, and the boys were grand. The attractive power of the young pigeons brought the older ones, and the parents came to compare their own with other specimens

of the same class. Silken flags on long poles, fringed and tasseled with gold and silver, were borne aloft. I noticed one of superior elegance, having a picture of the rising sun surrounded with glory, and the motto underneath, "When Israel was a child then I loved him." The clergy led the troops as generals, the superintendents as captains, and the teachers as inferior officers, while bands of choice musicians filled the city and sky with sweetest music, inspiring the hearts of the wee folk with rapture. After the long procession had paraded the finest streets, the schools filed off to their respective Churches, to be feasted with confectionery and ice cream. But this imposing spectacle of grandeur and beauty was turned to ashes on the next Sabbath, in many of the Churches, when these little ones cried in the language of Calvinism, which probably surpasses that of Devils, "We break the divine moral law daily, in thought, word, and deed."

Reason is the atmosphere through which the life of the mind is seen. To this great power in man, whether it be enlightened by the sun of righteousness or not, we appeal against the teaching of the Sunday-school, as found in the catechisms of Calvin's system.

"Q. Can you keep any of them? (The ten commandments.)

"A. No. I break them daily.

"Q. In what do you break them?

"A. In my thoughts, words, and deeds.

"Q. What doth the least breach of these commandments deserve?

"A. God's eternal wrath and curse."

There are none of the ten commandments here exempt from the daily catalogue of the child's guilt, according to this teaching, and to increase the vivacity of the little one, it is taught to believe that it can't escape from a fresh burden of daily sin, in consequence of the intolerable tyranny of a legislator whose law nobody can keep, the

least breach of this law brings God's eternal wrath and curse on the child.

Here is a concentration of Calvin's system, and when compared with the religion of Buddha, Zoroaster, or Confucius, will it not be found to infinitely surpass them in absurdity, if not in wickedness?

"But the children are taught to love the Saviour." That this can be proved without foundation is clear; for the whole Bible says, "This is the love of God, that ye keep his commandments," so that the love that breaks them is directly the opposite, and is but lust.

In the education of the kings of ancient Egypt, the Priests extolled every excellence until the youthful Monarch became enamored of it, and acquired the treasure; and that Empire lasted longer than the Empire of Rome. But what is better calculated to make a wreck of any Nation than the doctrine that the divine law is more false and unjust than any other, by requiring impossibilities, and then placing God's eternal wrath and curse round the necks of children, for not working impossibilities? What terrible thoughts and ideas must constantly arise in the minds of such against the Deity, from youth to manhood! And as a man thinketh so is he.

Addison's Spectator tells us of two men who slept twelve hours a day; the one was a king and the other a beggar. No sooner did the beggar fall asleep than in his dreams he was a king for twelve hours, and no sooner did the king fall asleep than he was a beggar for twelve hours. The question then is, which of these two was most a king? The wickedest unembodied spirit in the universe cannot do more daily than sin in thought, word, and deed, and Calvin's creed gives us the same picture of the child. Reasoning from these premises, Calvin's creed is logical in concluding that the child is in the same state of the Devil; that is, "under God's eternal wrath and curse." Nor is the case improved, in the light of truth and justice, by



teaching that Christ removes the guilt of the one, but does nothing for the other; which represents him as the fountain of all injustice, and therefore worse than the Devil.

If the Christian Dispensation, so called, be not inferior to the Patriarchal and Jewish, then the children of Christians are members of the Church, if baptized. If this be so, then, to rob them of their Christian birthright, by the million, is one of the greatest robberies the world has ever seen.

The Bible is clearly against human tribunals to judge the spiritual state of men. One chapter alone contains sufficient warning against it—Matt. vii.: “Can the blind lead the blind; shall they not both fall into the ditch? And why beholdest thou the mote that is in thy brother’s eye, and perceivest not the beam that is in thine own eye: or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother’s eye.” Then, to show us how clearly men may be known without a clerical inquisition, with or without the torture, Christ says: “For a good tree bringeth not forth evil fruit, neither doth a corrupt tree bring forth good fruit; for every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.” Thus speaks the Teacher of mankind, and thus he argues against the Protestant inquisitions of America. Though these have not recourse to instrumental torture, like those of Hildebrand, yet they inflict inconceivable misery on the mind, by leaving the man destitute of his highest earthly honor—membership in the Church of Christ.

But, cries Calvin’s creed: We don’t refuse admission to any that come in humility. The first questions to be considered here are: Why is it that people must make application for Church membership, and who conferred the

power on our clergy to "bind on earth" to such an extent, producing such havoc among the descendants of Protestant parents, as lords over God's heritage?

Does not this practice introduce a new dispensation entirely distinct from the Patriarchal, the Jewish, and the Christian, in which the children of believing parents were always members of the Church?

When the great Council of the Apostles met at Jerusalem to discuss the question of Church Membership, the President, in making known its decision, did not say "the children of Gentiles, who become Christians, must be expelled from the Church, and not admitted unless they pledge themselves to break the law daily, in thought, word, and deed, by free-love, without which it cannot be broken."

The Calvinist will be ready to say: "I grant that the exclusion of the millions from the Church in this country is worthy the most serious attention; but if this be the result of Protestant sects, Calvin is not foremost, for Munzer led a sect before Calvin's time, and the Baptists preceded him."

To this I reply that the sect of Calvin and that of Munzer are essentially the same, since all wild extravagance in any sect springs from liberty to break the law; and it is clear that in this Munzer did not give larger license than Calvin. Munzer's followers were an ignorant rabble, but Calvin's people had been converted to Protestantism by Luther, which accounts for the difference in their conduct.

The Baptists, before the days of Calvin, were a very small people. It is from Calvin's doctrine of liberty to break the law they derive their existence: they must vanish in a year without it; for the whole inspired history of the Church demonstrates that the divine law required that infants should be members of it.

"But Calvin's system in Europe for centuries never excluded children from the Church."

To this I answer that a system for a long time, from the force of circumstances, may not bear certain fruits ; but if these at last appear as its legitimate offspring, then no doubt remains. We have seen that Calvin's system consists of two theories—liberty to break the law, and the belief that true religion consists in feeling, of which its “holy affections” are composed. These two things compose the religion of all the sects that exclude the masses ; so that it may with all propriety be called Calvinism. Without the Calvinistic violation of the law, the descendants of Christian parents could not be deprived of their right to probation in the Church. This religion, then, whatever form it assumes, may be named after its first founder, just as the aggregate of Catholic error may be called Hildebrandism, though some of its delusions existed before the founder of the Corporation, because he is chief of those agents that gave the system stability.

It might be said that the Methodists are more punctilious, in those strictures which exclude the masses, than some Calvinistic sects. But we shall see that, if religion be distinguished from the means of grace, as the end for which these were instituted, then there is no difference between the religion of Calvin and Wesley ; and that though Methodism does not pledge its men to say they break the law daily among the women, yet it will be shown that its liberty against the law is unsurpassed.

It may be said that “the Lutherans and Episcopalians of this country select their Church members from the masses, like others.” But if so, are they not driven to this necessity ? We have seen that Calvin's creed divides religion, as taught from Christ to Moses and up to Adam. Through all these periods, to love God and keep his commandments was its sum ; but Calvin's creed teaches that true religion consists in loving God and breaking his commandments. Calvin's creed, then, sells so cheap that

the other establishments are in danger of doing no business, unless they make great concessions.

While fortifying one side against danger, let us not leave the other unguarded. Though too many sects are bad, they are not an unmixed evil; while contending for supremacy, they expose one another's errors. Ever since Bible inspiration ceased, they are infinitely better than a church monopoly. This is proved to be one of the worst institutions of the earth; the verdure and bloom of the ceremonies that surround it are but demonstrations of its rottenness; and the life that appears in it is but the life of the worms that have eaten out its heart.

The history of Europe since Hildebrand illustrates the terrible results of a church monopoly; and it proves itself as ruinous to kings as to their subjects. By preventing men from forming independent opinions of religious truth and justice, lest they should join a sect, it effectually discourages them from ascertaining what truth or justice is. This destroys half the value of the man, and leaves him midway between the human being and the cow. When Nations are strained in war, such are driven in battle like a flock of sheep. If Alexander conquered the world with 30,000 men, they had more mind than the world they conquered.

In Illinois, a church or sect has been founded, called the broad-gauge church, which receives into its membership Sabbath-breakers, profane persons, liars, swearers, and swindlers. It adopts the principle that the descendants of Christians should not be deprived of probation in Christ's Church, and that the same providential discipline which punishes certain sins with an early death, and removed Ananias and Sapphira for lying, is quite sufficient, without the interference of a human tribunal to expel from the Church, which never was established until men claimed to be lords over God's heritage, and assumed the divine prerogative of searching others' hearts. This

church is unfavorable to hypocrisy, because sinners can show their colors without the fear of expulsion.

The torches of sects are seldom lighted, unless the sun of true religion is eclipsed; but when he shines again, they are ready to throw their lights away. In the present state of religion in this country, sects are an unavoidable result of the free exercise of the mind, and can only be prevented by preventing the people from ascertaining what truth and justice are. They are always ready to shed their blood for the government that gives them liberty. The great truth has now been fully demonstrated, that the Bible, in the hands of a Nation where sects may swarm, is the most effectual agency the world has ever known for the stability of government and the increase of human power.

In Calvin's Institutes, p. 310, he says: "I inquire again how it came to pass that the fall of Adam should involve so many Nations, with their infant children, in eternal death? but because such was the will of God. I confess it is a horrible decree (*decretum quidem horribile*)."

This argument is a valuable specimen of the theology, Biblical knowledge, philosophic acumen, and logical skill of Calvin. Had his system not been established to the present, and he arose to found his sect in any village, would not the Crazy Man with the leather breeches be accounted a modern Socrates in comparison with him? Many would rank him with Joe Smith; nor can there be found in all the Book of Mormon any proposition more wild or more blasphemous. Here he sets up a figment of his imagination as premises of unquestionable truth, and then draws from this shameless fallacy the most revolting conclusion that ever came before the human mind, the eternal damnation of Nations, with their infant children, for Adam's sin.

Here lies one of the chief sources of Calvin's arguments to destroy the divine law. The clergy who teach their



people to profess the continual violation of it in every possible way, seem to derive their inspiration from this doctrine of Calvin, which represents the Almighty as the fountain of all injustice and falsehood ; securing the eternal death of nations, with their infant children, for Adam's sin. This doctrine has the semblance of logic ; thus the Being who dooms the nations and their children for Adam's sin, must be the greatest tyrant in the universe ; therefore the souls of the elect men are not tarnished by breaking his law daily among the women. Is it not clear, that any theologian who lays down a proposition so wild as this, on which to build his system, is one of the most dangerous public teachers that ever disgraced humanity ; and that thousands have been placed in lunatic asylums who could not have been proved more wanting in mind ? Who can wonder that the brilliant genius of Burns, when making war on the clergy of Scotland for teaching this doctrine, should sing :

“ Calvin's sons, Calvin's sons,  
Wield your spiritual guns ;  
Ammunition you never can need,  
For your hearts are the stuff,  
They'll be powther enough,  
And your skulls are storehouses o' lead.”

Who ever adopted a better plan to destroy the divine character from among men than by teaching the doctrine of Calvin ? The justice of the divine law that presides over the destinies of Nations, is evidently the justice of sense and reason ; for man and the law are the offspring of the moral perfections ; but does not Calvin's teaching here contradict both as flatly as if he maintained that the people of America were all doomed to eternal death, because a man in Borneo had sinned ? From whatever point this fundamental doctrine of Calvin is viewed, who can find anything so wild and flagrant from any false prophet, ancient or modern ?

It is clear that Calvin's doctrine of total depravity, which is the same as that of Devils, lies at the foundation of this horrible decree he made, whose fruit is the damnation of the infant children of Nations for Adam's sin. It will be conceded that the authors of the Bible knew as much about Adam's sin, and its effect, as Calvin; but they are silent on this subject. When the Israelites broke the law in the desert, Moses neither reminded them of their depravity by Adam's sin nor made the slightest excuse for them on this account, which proved him either ignorant of its existence or unjust. The same charge stands against all the Prophets, from Moses to Christ. They never tell us of man's depravity in any measure through Adam's sin. In Job we read of man being born as a wild ass colt, which goes to prove the one as much depraved by Adam's sin as the other.

In all his intercourse with the Pharisees, our Lord never reminded any of them that he was depraved in consequence of Adam's sin; and in the capacity of judge, while pronouncing the doom of those men for their hypocrisy, he must have been unjust in making no allowance on this account, if Calvin's doctrine be true. The greatest error of the Israelites consisted in the worship of the golden calf; but when God spoke to Moses concerning it, he said nothing of Adam's sin as having anything to do with it, but said "*the people have corrupted themselves.*" Who does not see, after a careful examination of Calvin's doctrines, that they all seem to have for their object the destruction of the divine character on earth? Calvin's divine sovereignty, his reprobation of those who do not break the law daily among the women, like the elect men; his total depravity for Adam's sin; all these, and the other doctrines of his creed, represent the Almighty as the fountain of injustice and falsehood on earth.

The Apostle Paul is represented as giving his sanction

to this doctrine; but Paul never endeavored to prove that the Head of the Church was unjust, which he must have been, for not making known this doctrine in some of the past ages of inspiration. When summing up his argument on the subject in Rom. v. 18., he says: "Therefore, as by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." Paul does not say this justification from Adam's sin *will* come upon all men, but that it *has* come already.

If a man go out to fight single-handed for his life, one of the best plans to have him conquered is to implant in him the belief that his constitution is rotten with every species of disease. Thus every man, as a probationer for eternity, has to work out his own salvation; but if he believe Calvin's doctrine, that his nature is totally depraved and morally rotten as that of Devils, he must make but a poor fight in favor of the right against the powers of evil.

The women in this country are making a stand for what they believe to be their rights, and here is a subject on which their mind should be known—how far their rights are invaded and destroyed by the eternal death of more than half their infant children for Adam's sin. No doctrine of Calvinism has been more clearly laid down than this, and it is therefore essential to that system which Calvin's sons teach when they seem to prepare the boys and girls for this end in the Sunday-school, by teaching them that they are to break the divine law daily. All high-handed and long-continued secular injustice has its foundation in the religion of the country where it prevails. If women, then, have wrongs to be righted, they must exist in religious doctrine, and it is to this they should first turn their attention. If Calvin's doctrine continues teaching that the elect men are to break the law daily, among the women, their wrongs can never be righted until they destroy it.

A Nation descended from Protestants is outside the Church in these United States. This is the rule; the exception is the small minority in Church membership. There are many arguments to prove that this has originated with Calvin's creed; and if so, it must be legitimate to inquire concerning the sources of its authority, that we may see whether it is divine, terrestrial, or from a meaner source.

There are three sources of the authority that teachers of religion have claimed in all ages. There is the authority of miracle, the authority of divine law, and the authority of man. The authority of miracle was necessary in laying the foundations of divine truth, that the superstructure might stand immovable throughout all generations; but nothing could be more disastrous to religion than the continuance of miracles in the Church. They would invest their authors with absolute power; they would make them absolute monarchs, and all such monarchs, in every age, have kept harems.

Grant young Calvin power to work miracles, or the right to train the young from infancy to believe that certain delusions he works are miracles, and forthwith there is not a young woman in his parish, from fifteen to twenty-five, but must attend his elysian bed, either to confess or do something else of vast importance in the salvation of the soul. And as a cloak for himself and these darlings, he will make the old women and the men attend, for the purpose of pardoning their sins, or of securing their titles to some immense estate. And every young woman, from fifteen to eighteen, will leave the elysian bed of young Calvin with the most exalted views of his wonderful powers and infallibility.

But as Calvin made no pretensions to miracles, his authority must have been derived from another source. Human power, in the form of law or the consent of employers, is the ground of the authority possessed by secular officers; and when the ministry degenerate, hirelings of this class may generally fill the sacred office, performing the

work assigned them according to the wishes of those who pay them. This is not the position of the true minister. He is not the mere servant of men, conforming to their wishes, but in a most emphatic sense the servant or agent of God in making known his will. The Catholic Church teaches that its call to the ministry is divine, because it proceeds from infallibility; and Protestantism scorns the sentiment of its ministers having no authority but that of man, which would impose on them the necessity of being the tools of their patrons. That the candidate for holy orders is specially moved by the Holy Ghost to take upon him the office and work of the ministry, is a requirement in the creed of all respectable Protestant Churches. But if the authority of the sacred office be that of a school-master or captain, a divine call is unnecessary. Then the free-love minister who preaches that love is religion, and that love is the law, and that the law of affinity is the law of marriage, as long as it lasts, and when it expires the party may follow love, and renew life by a change of partners—the man who teaches this ruinous imposture has, then, as much authority to preach natural religion, whose centre is the sexual law of beasts, as any true minister has in making known the law of life. The doctrine of the Reformation justly discarded ministers whose authority was only secular. This, as far as the sacred office is concerned, would exclude from the Church the special work of the Holy Spirit, and leave the minister a despicable tool in the hands of the rich to aid in plundering the poor.

Calvin never claimed authority for miracles, and as human power could give him no authority in the Church of Christ, he must have had none, or have derived it from the divine law.

A divine call to the ministry is invaluable to its incumbent; but the people have nothing to do with it as a standard by which they may judge of the minister's pre-



tensions. The Holy Spirit turns their attention to two rules, by which they may measure ministers and never be mistaken: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Here is the eternal standard of right, composed of two parts: first, the law of justice and charity, given by God to his Patriarchal, Jewish, and Christian Church; second, the "*testimony*" of the Prophets, Apostles, and of Christ, concerning the eternal unchangeableness of this law, in all its application to the conduct of man, as they have explained it in accordance with justice. But it is clear Calvin did not teach according to this law and this testimony, or he would not have given liberty to his elect men to break it "daily, in thought, word, and deed," by free-love.

That no man was ever more excluded from the authority of the divine law than Calvin, is clear. We see as much of the law of truth and charity in the flames that consumed Servetus as we see in the total depravity of man, which makes him the equal of Devils, without his fault. Whether we hear him proving the law of justice an "impossibility," or giving liberty to break it daily among the women, or dooming two-thirds of mankind to endless perdition, before they were born, or sending "Nations, with their infant children, to eternal damnation," without any fault of theirs—in every part of his fundamental doctrine, it is difficult to conceive of the Devil being more opposed to the law of justice and charity than Calvin; making the conclusion inevitable that the one can have no more authority from this law than the other. What man can be found in an asylum with larger errors than those of Calvin?

That Calvin's authority does not proceed from the Gospel is equally clear. Its promises are either made to those who break the law, or to those who keep it. If to the former, it is the greatest instrument of injustice the

world has ever seen ; and this is what Calvinism represents it to be, by teaching that all its promises are made to the elect, who break the law without limit. Thus Christ is represented as coming down to earth to aid the progress of vice with omnipotent power. Those ministers, then, who give Church liberty for breaking the law in any measure have not even the authority of school-masters or policemen, for the former must teach according to the law of science, and the latter must act according to civil law. The minister, then, who teaches that the law cannot be kept, is like a policeman who arrests none but honest citizens, or like a school-master whose multiplication table goes on the principle that seven times three are ninety-five.

But some say, " Calvinism is dead in the pulpit, and its ministers are ashamed to preach it." I heard a controversy on board the *Great Eastern*, between a divine from Philadelphia and one from New York, in which this was asserted of New England ; and, on its being denied, a gentleman from New England was produced, who said he believed it was banished from the pulpit there. If the Calvinist ministers of New England teach in the Sabbath-school what they are ashamed to teach in the pulpit, their Seabrook Platform must fall from under them, and the contradiction between their Sabbath-school and pulpit will soon leave them without much influence among the masses.

Some think that Calvinism means the decree, but this is a mistake ; it signifies sin daily, in thought, word, and deed, and there never was a time when it was more rampant than at present in this country. Take the following specimens from this quarter, of what it is in all other places throughout the country : I heard a Calvinist dominie preach from this text, " My yoke is easy, and my burden is light," and he gathered arguments from every point of the theological compass to prove in effect that

there was not a word of truth in it. The yoke and the burden of the text were evidently the law of Christian obligation. To prove the impossibility of keeping this law, he had recourse to Calvin's argument to show that the law cannot be kept, drawn from the command, "Thou shalt love the Lord thy God with all thy heart and with all thy soul," and contended to prove the divine tyranny by the impossibilities which were here required. While the gentleman was bewildering his congregation by laboring to prove that Calvin was right, that Christ was wrong, and that none could keep the law, though all the promises of the Bible and all the power of Omnipotence came to his assistance, his face was entirely destitute of the joy that kindled in the eye of Luther while enforcing the law and gathering the joys of heaven round the heads of those who kept it. Calvin's doctrine produced its usual effect on the preacher and the people; his face gathered increasing gloom, his brow fell, his eyes became suspicious and dim, a moral eclipse settled over the congregation, while he persuaded them to believe that none could go up and possess the land of obedience; that by enjoining impossibilities, and representing a yoke and burden as light and easy which none could carry, Christ was tyrannical, and Calvin could teach him. This was the effect.

In Calvin's doctrine, with the school-teaching and sermons founded on it, who does not see the root of the reports we see daily in the newspapers of Legislators selling themselves to be tools in plunder, of Judges bought by Corporations to deliver shameless decisions against all evidence, or postponing the decision in hope of bribery, and of Corporations turning robbers? Yet Calvin's doctrine teaches all instruments of wholesale and private robbery to believe that on the days of their greatest success they have delightfully kept the law of their Catechism.

The mistake of the minister led him to believe that the love here spoken of was feeling; but it is proved elsewhere in this book that the love of Christ consists in keeping the law of justice and charity. The absurdity of his conclusion is clear, also, from the fact that, as there are but two powers in the spiritual world, if a man do not love God with all his heart, or only with a part of it, with the rest he must love the Devil.

I was in a Church a few weeks since, where a Calvinistic minister had another to preach for him, who did not believe in Calvin's gospel of sin, and both ministers were in the pulpit. The preacher was not one of those who, on preaching in a strange Church, first inquire what its doctrines are, and preach accordingly. In his sermon he insisted on the necessity of keeping the divine law of justice and charity, and to enforce this, he said: "A clerk is employed in your office, who is a Church member in good standing, and on going out you leave a thousand dollars in the desk where he is sitting, and on coming in you find but five hundred. You bring him to trial before a Church that holds the doctrine of breaking the law 'daily, in thought, word, and deed,' and prove that the money was in his care when you went out; that you stopped but five minutes; that none in your absence were at the desk but himself; that two persons saw him put money in his pocket, and that he gambled hundreds away the next day. Though his guilt be unquestionable, he can be neither punished nor expelled by a law that cannot be kept, because justice will punish no man for not working impossibilities; and while the boy is taught that he breaks this law daily, in thought, word, and deed, his crime is clearly the fruit of the teaching of his Church."

This doctrine was so dangerous to the welfare of his Church, that the Calvinistic minister caught the preacher by the coat-tail, and pulled him so stoutly that the people saw the effect of the tug. He soon wound up his

discourse and sat down; and when the minister stood up he seemed resolved to wipe away from the minds of his people the bad effects of such dangerous doctrine by crying, before he gave out the hymn, "God has taken away the law; we are not now under the law, but under grace"—among the women.

Some of the Calvinistic clergy are cautious in excluding from their sermons all allusion to the doctrines of their Catechism. There is another class in whose teaching Calvin's hand, and sometimes his head, may be seen. These sometimes put themselves in sympathy with the people by such exclamations as I heard the other night in a sermon, "Who would not wish to be in heaven! here we sin to-day"—among the women—"with certainty of sinning to-morrow"—among the women.

Another divine I heard, while preaching in the same pulpit, boldly defended his doctrine, and at the end of his arguments, which he believed to be irrefutable, he looked round with an air of triumph and cried, "Thus we may be saved without keeping the whole law"—among the women.

In a Methodist Church here, I heard another Calvinistic divine preach, and he selected this hymn of Charles Wesley, which goes to prove that the religions of Wesley and of Calvin are the same:

"Let the world its wisdom boast,  
Its works of righteousness;  
I, a wretch, undone and lost,  
Am freely saved by grace."

The concluding lines of this verse point to the conduct of this saved man, who reduces to practice Calvin's doctrine of the law—

"I the chief of sinners am (by free-love),  
But Jesus died for me."

This hymn evidently was intended to be a paraphrase



on St. Paul's words, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." That is, I am the chief of those sinners whom he saved from the practice of sin. That this was his meaning appears by his words in the context, in which he says he had been a "blasphemer, a persecutor, and injurious;" which proved him the chief of the sinners whom Christ had saved since his death; and the truth of this is placed beyond a doubt, unless the conversion of a greater sinner can be found among those first Christians.

If this is not the meaning of the text, then every drunkard may sing:

"Let the world its virtue boast, its works of righteousness;  
I, a wretch, undone and lost, am freely saved by grace;  
I the chief of sinners am (by free love), but Jesus died for me."

Calvin endeavors to preserve this liberty for his elect men by the argument that Paul was a proud man, and that the thorn in the flesh and messenger of Satan which buffeted him were designed to humble his pride. Thus, those that contend for religious error will be very shortsighted in discovering means of defence, because their error always gives them license. Nor would the philosopher be much astray who ascribed all Church errors to free-love.

The religious experience recorded in the seventh chapter of Romans is claimed to prove that the great Apostle was among the "holiest" men who break the law daily, in thought, word, and deed. If St. Paul did not personify a penitent there, but described his state as the Apostle of the Gentiles, it is clear he must have been the chief of sinners, and among these free-love is always the chief species of guilt. No philosopher will doubt, who considers the high sensibility and active temperament of St. Paul, as they shine in his letters and history, that if he were what Calvin's creed represents him, he must have been one of the most active free-lovers of his time.

That the Apostle in Rom. vii. personified a sinner under conviction, ought to be clear to every one who reads the context, and understands the object of the law and gospel. Figures of speech are always admissible; we have only to admit one of them and all is plain. Then this convicted sinner receives the Spirit of Christ, who drives out the spirit that rules in the hearts of the disobedient, and when translated into the Kingdom of God, he cries in the conclusion of his short narrative: "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death—that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

This argument has been wielded a thousand times against Calvin's system, and it only makes the impression of a sword of rushes. The text is still quoted to prove that in all his travels Paul was a sinner, and therefore a free-lover. To place this beyond a doubt, he is denied the use of figures, and made to speak simply his own religious experience when he says: "For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do I allow not: for what I would, that I do not; but what I hate, that do I. For the good that I would I do not: but the evil which I would not (by free-love), that I do."

When the Apostle says, The evil that I would not, that I do; by Calvin's comment, who denies him the use of figures, he means evil in general, or some species of it. If the former, then he did not confine himself to free-love proper, but whenever he stood in need of money, he employed his talents in swindling, or highway robbery; and as the text fixes no limit to the evil of his way, it is clear a man's life, if he had money, was not worth a straw when he came in collision with the Apostle's fierce and fiery nature in certain circumstances. But if, when Paul says, The evil

that I would not, that I do ; he meant but one special evil ; then by all the laws of reason, sense and humanity, free-love was the evil he refers to, and the only one to which he was strongly tempted. He was a tent-maker, and worked at his trade when necessity required. His earnings abundantly supplied his wants as a single man, and if they did not, his original and unequalled lectures on the sublimest subjects would have procured him subsistence without any species of theft, even had his friends or brethren given him neither board nor lodging. Thus blessed with competence, he would have had no temptation to break the law, except by free-love. Calvinism teaches that the "holiest man," such as St. Paul, breaks the divine law "daily, in thought, word, and deed," and as man and true religion and sin are the same in every age, the Apostle may be accounted the greatest free-lover of his time. This vice and crime was more detestable among the heathens than among us, and it is proof of the Apostle's superior address, to practise it so long among them without premature martyrdom.

Calvinism says, in its Westminster Catechism, that "the holiest man doth break the divine law daily, in thought, word, and deed," among the women. Paul is accounted one of the holiest men among Christians—therefore St. Paul "broke the divine law daily, in thought, word, and deed," among the women.

By the same law of interpretation, when the Apostle says, "If the truth of God hath more abounded through my lie, why am I judged as a transgressor ?" he confesses to have been a liar, and every Poet and lively writer is to be accountable for each personification ; and every lecturer who personates a Buffoon or drunkard, is one himself. This is Calvin's rule of interpretation for Paul's eloquence. This Apostle is universally believed by Christians to be unsurpassed in holiness among the Apostles. None could excel the state which he describes : "I live not, but Christ liveth in me, and the life which I now live in the flesh I live by

the faith of the Son of God, who loved me and gave himself for me." If St. Paul, in accordance with Calvin's creed, broke the divine law daily, like the "holiest man," by free-love, then Peter, James, and John, and all the Apostles were probably free-lovers. The objection, that in breaking the law daily, they might have preferred swindling or slander to free-love proper, falls to the ground; for having left their wives behind them as missionaries, their temptation to free-love by swindling or slander must have been very small in comparison with free-love among the women.

The following extract is from Brown's self-interpreting Bible, a Calvinistic standard in doctrine. The late Doctor Cooke, of Belfast, published the edition with notes, from which this is taken; and these free-love professions are put into the mouth of St. Paul in Romans, viii. 15 :

"I am indeed far from allowing myself in any known violations of God's law; but, also, I too often, through sloth or inadvertence, neglect, or unprofitably perform, the duties which I am desirous of observing and persevering in; and am, to my great grief, drawn into the commission of those sins [among the women] which I habitually and determinately abhor. 16. Then I have a supreme fixed and habitual aversion to those sins which I commit [among the women] in opposition to God's holy law, and thereby manifest that I am so far renewed in heart that I approve of it as right in all points, even to the condemning of myself. 17. And through this change which God's grace hath made in me, it is no longer my whole self, or even my better part, my renewed judgment, will, and affections that transgress this law in omitting what it requires, or committing what it forbids [among the women]; but it is the remaining sinful corruptions of my nature which I disallow and abhor that transgress it [by free-love among the women]." Calvinism teaches, then, that St. Paul had more business on hand than the people are aware of.

It is clear, from the letters of Paul, that none of the

Apostles or Prophets are more severe against breaking the law than he ; and free-love must be included as the foremost vice, where he says, "Indignation and wrath, tribulation and anguish, shall be on every one that doeth evil." "That they all might be damned who believe not the truth, but have pleasure in unrighteousness." He tells us that "no covetous man" (who adopts any false means to get money) hath any inheritance in the kingdom of God ; and he stamps him an idolater. He also excludes whoremongers, adulterers, and liars from the kingdom of heaven.

Every true minister has the authority of Paul ; for neither Paul, nor the Apostles, nor Prophets, nor Christ himself, ever claimed higher authority than the law, and their miraculous powers were never employed to violate, but establish it. Christ "taught as one having authority" from the law, "and not as the Scribes," who superseded it by the commandments of men.

It is clear, all false Prophets that ever lived derived their character from giving liberty to break the law ; had they kept the justice and truth of the law, they must have been just and true Prophets.

Two dolphins were led by curiosity, or by speculation, to enter a small stream in my neighborhood ; but while their attention was occupied by the strange scenery in their new region of travel, they discovered the people of the neighborhood assembled to kill them. For this purpose a long boat was placed across the stream, and they then prepared at their leisure to take possession of the fish, whose escape they believed to be impossible. The dolphins entertained no such opinion, and when they saw the men of the neighborhood gathered round to take possession of them, they retired to a proper distance, and each at a bound cleared over the boat and escaped to the sea. Thus it is with Calvin's creed ; when its votaries are surrounded by batteries of logic, and legions of the best arguments, Calvin's doctrines, like the dolphins, clear



over all at a bound, and as they escape, they make the triumphant reply to their enemies: "The law of truth and justice is the law of argument, sense, and reason, and we leap over this law 'daily, in thought, word, and deed.'"

Calvin's doctrine of the damnation of nations and their infant children for Adam's sin, and all the other tenets of his system, which are equally absurd, proclaim that he possessed, in higher perfection than any other Protestant writer, a talent for forming wrong opinions; and no other Protestant writer ever equalled him in wildness of assertion for the support of such opinions.

The prevalence of Calvin's creed will account for millions being outside the Church. It teaches that though the elect break the law continually, they are heirs of heaven, while others are not, proving that the law from which this decision proceeds is without truth and justice, and therefore destroys all religion.

That this teaching is worse than that of heathen nations is clear; Socrates would have had no refuge from ridicule in the streets of Athens, had he taught that the gods gave liberty for free-love daily, in thought, word, and deed, to elect men, but destroyed all others as reprobates.

The five points of Calvin's creed are thus laid down: Predestination, particular redemption, total depravity, effectual calling, and certain perseverance. These five points should always be viewed in direct application to their legitimate objects, like all the doctrines of science. The doctrines of weight and measure do not more clearly imply their application to matter of fact, than Calvin's doctrines to everyday life; and when applied, we can clearly understand them thus: *Predestination*, to hold the impossibility of observing the law of truth and charity, and *particular redemption* for this purpose. *Effectual calling*, among the women, to break the law daily, in thought, word, and deed, by free-love. *Total depravity*, as the necessary consequence, and "*certain perseverance*"

to ruin. Thus Calvin's five points and their effects are as clearly connected as contagion and disease.

Calvin's reprobate men are the most miserable class found in all history. Rome has treasures at command, composed of the righteousness of such saints as those who founded the Inquisition, and gave effect to its doctrines in the slaughter of heretics; and these treasures of righteousness can be had by obeying the Priest. Armenians hold out to every man the hope of escape, if he forsake his sins; but Calvin's reprobates have no hope in infancy or age. They compose those dismal shades which adorn by contrast the grandeur and dignity of the elect men, and having appointed them to endless perdition in the life to come, he accounts it right to exclude them in this life from the joys of free-love, in which his elect men find so much pleasure daily.

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### CHAPTER III.

The divine excellence of the law which Calvin accounts an impossibility—Book-teaching of Calvinism—That sin is no sin to the elect—What it means by divine sovereignty—The free-love patent considered—Does Calvinism increase human happiness?—Calvin's creed in medical practice.

WHILE establishing his system among the neophytes of Protestantism, Calvin undertook to conquer the most formidable obstacles that were ever conquered by man; and first of these stood the divine law. This law constitutes the brain and spinal cord of the religion of our Planet. It must have occurred to him, that if he gave liberty to break one of its commands, the principle would be applicable to each of the ten, totally destroying the law of Christ's moral perfections, and thus excluding Christ him-

self from the soul. Thousands of the boldest divines would have quailed before the magnitude of such an enterprise as this; but Calvin stood firm. The same hardihood that saw Servetus writhing in the flames, as an illustration of his doctrine, proclaimed that "the impossibility of observing the law of the Decalogue must be explained and proved," and that none of its commands is to be exempt from daily violation by the elect men.

The law which Calvin thus destroys is by far the most venerable document on earth. It is the religion of the Prophets, Patriarchs, and Apostles; it is the religion of Christ, because it contains his moral perfections, and it is the whole duty of man. The Saviour of the world made it the chief object of his mission to explain, illustrate, and enforce it while on earth; and it is the foundation and centre of the civil laws of all Nations, ancient and modern. There never was an inhabitant of the earth perfectly happy, and perfect in his relations to both worlds, who did not derive his elevation and his hopes from conformity with the moral perfections of this law, which are those of Christ.

The glory and terror which attended the writing of it by the finger of God, when it was given to Moses, might have deterred Calvin. The tremendous judgments of the antediluvian and postdiluvian world, which fell from heaven in the destruction of wicked families and Nations, down through the deluge, through Sodom, through Nineveh, Babylon, Tyre, and Jerusalem, visiting all cities, nations and families with war, plague, pestilence, famine and other judgments, always without respect of persons, in exact proportion to their departure from this law, might have overawed him. And the vision of judgment, when the dead, small and great, shall stand before God, and the books be opened, and every man judged according to this law, might have struck fear into the heart of Calvin; for when the earth and the works that are therein shall be burned up, none shall "say to the rocks, Fall on us, and to the

mountains Cover us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb," but such men as Calvin's elect, who "break the law daily, in thought, word, and deed."

The law which Calvinism says is to be daily broken, was as much the law of mankind before Moses as it has been since; and it contains the principles on which the destinies of all rational beings turn. The concentration of divine wisdom found in it, has placed it infinitely above any production of ancient Greece or Rome; and short as the document is, it contains more than can be found in the ponderous volumes of the laws of any Nation.

The first commandment has been always enforced on man by every particle of matter, and every form of life. The fourth commandment is mentioned by Moses as an institution that existed before his time: "Remember to keep holy the Sabbath-day." Every imagination of the antediluvians was only evil, and that continually, which proves they *had* violated several commandments of this law. Cain broke the commands against covetousness and murder, which made him an example of divine wrath. The builders of the Tower of Babel broke the command against idolatry, which brought their punishment. The violation of the law of marriage was foremost in bringing the Deluge; for the antediluvians "took to them wives of all whom they chose." The sanctity of this principle destroyed Sodom. The holiness of this institution was rewarded in Noah, his two sons, and Lot, who had each but one wife, by their escaped from destruction. Enoch walked with God by keeping this law, and was translated, that he should not see death, as a reward of perfect obedience. The justice and charity of this law, in securing to each man the fruits of his labor, are illustrated in the history of Abraham, Lot, Isaac, and Jacob. The command enjoining the honoring of parents, has never been illustrated with more affecting power and sublimity than by the death of Jacob

and the funeral march of his sons from Egypt to Palestine, to bury him in the cave of Mackpela, beside the dust of his father. Thus we have the clearest evidence, that before it was written by the finger of God on Mount Sinai, it was as much the law of our planet as it has been since.

As this law contains all Christ's moral perfections, and as these constitute the religion of our planet, and of every planet, it is pre-eminently distinguished, even above every other part of the Bible. It was not only spoken by the invisible God on the mount, but it is the only part of the Bible that was written by the finger of God, and it was thus written twice. Thus the nature and form of true religion was fixed. It was twice thus written after having been spoken to Moses, which cannot be said of any other part or sentence in the Bible, to set before us the important lesson that the law is the essence of the divine moral perfections, while the other parts of revelations are but their effulgence.

In all the realms of nature, all animate and inanimate creatures yield perfect obedience to the laws of their being. If man could not obey this law of his being, the charge could with justice be made against the divine government, that it is more cruel to Christians than to any other part of creation. This charge of Calvinism against the divine government, if true, would clothe the beauty and grandeur of the universe with mourning and woe, and the earth would moan perpetually in sympathy with her highest creature—man.

"I shall hew Mount Athos into a statue of Alexander," cried Dinocrates; "his right hand shall hold a walled city, and from his left shall proceed a river to the sea." Had Calvin adopted similar language and said, "I shall hew the Reformation into a statue of the Devil; his right hand shall hold a trampled law, and his left hand a gospel of license," he could not have commenced the work more



resolutely than by proclaiming "the impossibility of observing the law must be explained and proved."

Such was the extraordinary energy of Calvin, that he triumphed over the faith of Luther in a large part of the Reformation, and obtained his victories soon after the great reformer's death, when his character and fame were in full vigor. It required no ordinary effort to accomplish this. The standard of the divine law which Calvin pulled down, had all the revelations of the Bible and all the powers of true religion for its support. Luther won all his laurels by upholding it in the midst of threatening dangers that were never surpassed. Great generals who fell into the hands of their enemies were only shot or hung, or only lost their liberty, like Bajazet in his cage, or Napoleon in St. Helena. But Luther had committed a greater crime, by preventing the women from attending the elysian beds of the bachelors; and his punishment, had he fallen into their hands, would have been the most terrific that mortal could have borne; there was not a square inch of his body that they would not have turned into a torch. Calvin must have seen that the business of converting men to break the law without limit, never could effect the smallest reformation in a single village; but such was his ardor in the pursuit of his object, that the dignity of moral rectitude, the glory of Luther, nor the clear prospect of the conversion of all the nations of Europe, could stop him until he trampled the eternal standard of the law in the dust, and drove the half of Europe back into the arms of Rome.

In the commerce of the mind, an equivalent is demanded as compensation for the consent of the understanding, and this is so in religion. An inheritance incorruptible, undefiled, and that fadeth not away, is offered to every man as compensation for the self-denial of keeping the law. In the liberty for daily sins without limit that Calvin gave, his motives must have been as bad as their

effects ; and as free-love always takes precedence among these sins, this seems to have been the compensation that he gave the masses for receiving his doctrine. He saw how firmly Hildebrand had founded his vast Empire on the secret intercourse of the bachelors and the women, whose universal attendance was a perfect protection for the ladies who were the peculiar favorites of the Priests. As he seems to have been the most irrational of all the great men of the Reformation, so he seems to have been the most warlike, and a view of approaching hostilities between the Protestants and Catholics may have led him to give his followers the license of soldiers in those times. He must have seen that free-love, by a class, was the strength of Rome's Empire ; and that the Protestant hosts might withstand the shock of the coming war, he may have believed it necessary to proclaim the same liberty to all. But it is clear, from the history of the continual triumphs of the law and the gospel which composed the religion of Luther, that had Calvin been silent, they would soon have absorbed the Nations, leaving no power of sufficient strength to withstand them.

Whatever Calvin's motives were, and they could not have been good, they led him into the most frightful difficulties ever encountered by man. They led him to teach his disciples, that though the laws of the worst legislators and tyrants that ever cursed the earth could be kept for a day, a week, or a month, yet the law of the wisest and best of beings could not be kept for a single day ; and this was but the starting-point in a journey of awful length, where the obstacles became more frightful with every advancing step. It is clear that Calvin could not have travelled long through this black labyrinth of destructive error until he saw the necessity of making a decree to be the savior of his people. He must have seen that as his elect men sinned daily, in thought, word, and deed, which is the master passion, breaking the law,

if justice existed, nothing could save them from the doom of the reprobate but a blind decree.

Calvin's creed employs great ingenuity in producing something which the continual transgressor or rebel against heaven may hold as true religion. As material for the manufacture of this religion, all the qualities of the mind and all the passions of the heart are rejected but love. Texts are separated from their contexts, from the law of justice and charity, and made to prove that love or holy affection, which continually breaks the law, are true religion; though such things are clearly but the ingredients of lust. Have love, this religion cries, and you have everything. Love is the sum of human duty. All the law is fulfilled in one word—thou shalt love thy (female) neighbor as thyself, while breaking the law daily.

If this love kept the commandments, then it would be the religion taught by Christ and by Moses. Those who "love God and keep his commandments" can claim all the promises, and their religion is the fountain of all excellence on earth; but Calvin's love keeps no commandment for a single day, which shows that, if planted away from the destroying power of the Bible, it would prove itself the greatest fountain of evil that humanity has known.

There is one inference that must be clear to all Calvin's ministers in the pulpit—that as the divine law must be daily broken, it must be unreasonable to quote the divine threatenings against sin, and equally preposterous to point to its eternal punishment, which, if justice existed, must be the portion of the elect daily transgressors. If some of the sons of Calvin are among the most zealous and eloquent of ministers, citing the threatenings as well as the promises, their pious conduct only proves the unavoidable result that inconsistency is inseparable from erroneous systems.

The Bible, when speaking of the Deity, says: "He is a God of truth, and without iniquity; just and right is he." Man being the highest offspring of the Deity with

which we are intimately acquainted, he finds these divine qualities so indispensable to his happiness that, without them, he is exposed to the misery of perpetual plunder in some form; and boys, who are pitching quoits, will be immediately involved in quarrels, if one of them contend that his quoit is nearest the spud, while it is furthest off. But Calvin's system teaches that the qualities of truth, so necessary in the play of boys, is so swept away from the mind of the Deity, and so false and unjust is he, that he brings daily transgressors to heaven, and destroys another class of them. What machinery for the destruction of truth and justice from the earth was ever more powerful than this? Thus, after the teachings of his creed, the millions are excluded from Church membership, while the myriads who break the law without limit are inside the kingdom.

Calvin's system endeavors to triumph over all that is said in the Bible about the Holy Spirit, who is represented as dwelling in the hearts of the righteous. This sacred name in the Bible always includes in its meaning the moral perfections; for these qualities in the human mind are the image of the highest perfections of the Deity which shine through revelation, and can no more be self-derived than the light of the sun, and all that he reveals of creating power. But Calvin's system is so desirous to grant its people the right to break the law daily, by free-love, that it ascribes to the Holy Spirit the character of the Devil, by teaching that he is "that spirit who dwells in the hearts of the children of" disobedience.

Calvin teaches his followers that the decree protects them from the truth of Omnipotence in the fulfillment of the threatenings, and so destroys infinite justice as to keep these daily transgressors continually heirs of heaven. For the purpose of honoring Calvin's decree, then, divine truth and justice destroy themselves, by raising one class of daily sinners to heaven and destroying other daily sinners forever.

Protestantism at the Reformation was ignorant ; but so essential is justice to the welfare of man, that the ignorant, in important matters, can know what it is as well as the learned. One argument had great power to reconcile them to the destruction of justice and her twin sisters, sense and reason. They saw that man cannot easily find out who the elect are, and as Calvin's system gives unlimited liberty to them for breaking the law by free-love, every Calvinist may claim to be an elect man.

A traveller in this country will often hear in the Protestant pulpit such exclamations as : " morality cannot save you," and the people are warned against this dangerous enemy of true religion. It is accounted sevenfold harder to convert a moral man than a great sinner, because it is said such trust in their morality ; but the true cause may be that it is easier to convert the great sinner to break the law daily, without limit, than the moral man. To make such destructive teaching plausible, ministers cry, Christ must save you. Here they illustrate their great doctrine that separates Christ from his moral perfections, which constitute moral principle. Any man who wants to live by swindling, and every vice that can be practised within the bounds of civil law, can find nothing that will help him in every knavish art so much as this religion, which cries : " Morality cannot save, but Christ must save you." All the truth and charity in the universe are found in the moral perfections of God manifest in the flesh, and these are morality. When Christ is separated from these, he is without any truth or justice, and the deceiver can employ him, with every sacred name in the Bible, to assist him in robbing his neighbors of their character or substance. One who attends religious meetings, may hear people of this class exceedingly loud in their praise of this religion, which gives them Christ, without his moral perfections, to open their way in the practice of all vice, and give them sevenfold greater success than they could derive from the



Devil. All the religious knaves of the country, who live on the toil of honesty, are full of every sort of fiery zeal for this Christ who gives them liberty to break the law daily.

The moral perfections being separated from their fountain, are subjected to many subdivisions. Morality is now believed to include two of them—justice and truth; while love is set apart as material for the manufacture of new religions, and the quarries of the earth cannot supply stones for a greater number of new structures than this. There is one fruit of each new religion formed out of this love which cries “morality cannot save you,” and that is the freeness of its female salvations, and all these are free to the elect.

But some would say: “Is there no danger of trusting in morality and rejecting Christ, the only Saviour? May not heathens have morality and not be Christians?” To this we reply that Christ is his moral perfections, and the moral perfections are Christ. If he be not these, then he must be falsehood, injustice, and hate. If those who are conformed to his moral perfections have not Christ, no matter what they are called, then those who cry Lord, Lord, are true Christians, though they be destitute of moral principle. The latter is the doctrine of Hildebrand and of Calvin. The Chinese have been taught the moral perfections of Christ to a considerable extent by Confucius; and so great have been their peace and prosperity that their Empire is the largest ever found on earth, and they have turned the ground into a garden. For centuries after Hildebrand, we had Christ in Europe, without his moral perfections; and by this agency, while the ground was desolated and made a wilderness, the people were destroyed by war and its attendant plagues. This is Calvin’s religion, whose great lesson teaches that Christ is so completely separated from his moral perfections that the elect man is his favorite, while he tramples them “daily, in thought, word, and deed.”

The doctrine of the Bible is clearly the opposite of this : Christ tells us that "in every nation they that fear God and work righteousness are accepted of him." He tells us, he found more of the character of a child of God in a heathen soldier, than in any of the Jews of his time ; of this man he said, "I have not found so great faith, no not in Israel." He tells us that at the last day he will say to those who cried Lord, Lord, and separated his name from his law, "Depart from me, all ye that work iniquity."

This loud gospel about Christ and his excellency, which gives liberty for the daily violation of his law, should be always viewed in connection with its fruit of swindling, robbery, and human slaughter. It always cries "morality cannot save you !" The moral perfections, as thus represented, are a species of Antichrist ; "but Christ will save you," they cry, throwing dust in the eyes of the people to prevent them from seeing that their Christ is neither more nor less than the Devil, because he is distinct from morality, which is the moral perfections.

This doctrine came near blasting these United States to pieces in our late civil war. Morality was held in such contempt, and the opposite religion prized so highly, that cabinet ministers and military commanders accounted their oath of allegiance worth nothing, and about fifty thousand of those who enlisted and pocketed the bounty took rheumatism, fell against stones, hurt their spine—they were ill of a thousand peculiar complaints ; some deserted, and of this class many practised the business of enlisting called bounty-jumping. Thus they illustrated our great doctrine, that morality is not religion, and that therefore the violation of all its principles cannot injure the true faith.

When certain loose doctrines prevail, sharp-sighted men soon take advantage of them, and while the heads of the industrious are down, the heads of those are full of plans to reap their earnings. When Cromwell's Calvinism became triumphant, speculators were drawn from every quar-

ter by the daily liberty of sin, which the elect men possessed ; and these rogues, by their lank hair, catch-words and cant, spread hypocrisy around. They employed all the honest men of the sect as dupes to cover their evil designs, ruining the cause of the Independents in England.

The Mormon dupes might not have been so dangerous, for Joe Smith's sons opposed polygamy ; but their religion, being distinct from morality, soon drew such speculators as Brigham Young and the Bishops to take possession of the large flock of wandering goats, and those men have illustrated to our whole Nation that morality is not religion.

No sooner does the rule of "transgression daily in thought, word, and deed" become dominant in a Nation than ruin sets in. The vital forces of moral rectitude may counteract the terrible disease for some time, but it soon contaminates a Nation's life-blood to such an extent that discontent, prejudice, heart-burnings, envy and hate, produce combinations and secret societies, that lead the way to conspiracy war and revolution. This doctrine of Hildebrand and of Calvin, which separates Christ from his moral perfections, and then divides them into religion and morality, ruled the Churches of this country until the fruit appeared in storms of hail and fire, mingled with blood, and every home bewailed the loss of the first-born. And if our clergy continue to blaspheme heaven, by offering the people a rebellious Christ, united in the elect with falsehood daily, in thought, word, and deed, we shall soon be visited with another storm of blood.

A book called "Jesus of Nazareth ; his Life and Teaching," by Abbott, supplies some remarkable specimens of Calvin's doctrine, as it is taught among us. "The Tax-gatherer," says the author, "who had enriched himself by false accusation, was, in the hour when he promised restitution, more a child of Abraham than the Jewish Noble, who had observed all the law of Moses from his youth. The

Prodigal Son, who had spent his all in riotous living, and through a life of debauchery had come to know his want, was nearer the kingdom of God than the elder brother, who had never wandered. For the weeping Harlot there was more hope than for the self-conceited Priest."

Is not Christ represented by this Calvinistic creed as coming down from heaven to give young men liberty for all sorts of lying and debauchery? The author introduces here the Jewish Noble, who had observed all the law of Moses from his youth; he clearly invents this fiction to bolster Calvin's doctrine, which he ascribes to Christ. There is no Jewish Noble mentioned in the Bible, who observed or kept all the law of Moses from his youth. This fiction is spread all over the country, and the people, while proving that doing what God has commanded is not religion, quote the Jewish Noble who kept the law and was condemned by Christ; and this is a part of the premises from which they conclude, that though a man break the law daily (among the women), this need not prevent him from being an eminent saint at the same time.

Here we may discover Hildebrand's religion, taught by Calvin as the New Law called the Gospel, to make it more plausible; but if the Gospel be what it is defined, as "glad tidings of great joy" or "the power of God unto salvation," then it is no law, and cannot supersede the old law.

The Jewish Noble, we are told, kept the law and was condemned.

The law of Moses is thus represented as not being the law of Christ; for if it were, the obedience it required must be true religion, unless it be supposed to consist of something Christ has not enjoined. Thus Calvin's creed leads to the conclusion that Christ is but a Prophet, and not God manifest in the flesh, whose law was given to Moses as the law of the earth.

The Evangelists, Matthew, Mark, and Luke, tell us of the young man who came to Christ, inquiring, "Good

Master, what good thing shall I do that I may inherit eternal life?" The reply of Christ destroys the creed of Calvin, the soul of which consists of breaking the law daily. "If thou wilt enter into life," says Christ, "keep the commandments." Then, according to St. Matthew and St. Luke, five of the ten were mentioned, but St. Mark speaks of six. "All these," says the young man, "have I kept from my youth up;" and though four of them were wanting, having kept these, he supplied sufficient proof that the whole law can be kept. Christ soon convinced the young man that there were other commandments. Calvinism then must prove that the young man kept the four commandments not mentioned by the Evangelists, before it can prove that the young man kept the whole law, and was condemned. The inference then fails, that doing what Christ has commanded in his moral law is not religion. This fiction, foisted on the New Testament concerning the Jewish Noble who kept the law and was condemned, to support a licentious creed, is adding to what is written in the Bible; which leaves the authors of such fiction exposed to the curse that God will "add unto them the plagues that are written."

In the support of Calvin's religion of sin daily, in thought, word, and deed, the Prodigal Son is brought forth as an example to the young, to prove how much he was superior to his brother.

It is clear that our Lord had no design, in this parable, to justify a licentious creed, by employing one of the moral perfections to destroy another, which would have been the case had the prodigal not been welcomed. Then justice would have extinguished love. By Calvin's plan of dividing the moral perfections, neither of the two brothers could have become Christians. The brother at home, having had truth and justice, would have had twice as much religion as he who had only love. This, without the other qualities, would have left the prodigal daily



liberty to be false and unjust. The Prodigal, when sinking among the swine, walked as exactly according to Calvin's religion of love, which breaks the law continually, as when he was returning to his father; and next day, after his reception, had he wallowed again in swinish vices, he would have been only breaking the law in thought, word, and deed, like the elect men.

"Through a life of debauchery," says our author, "he came to know his want, and was nearer the kingdom of God than his elder brother who had never wandered." Thus Young America is taught the great and inestimable advantages of prodigality by its invaluable result. It raised the prodigal brother to be nearer the kingdom of God than the other brother who had never wandered.

It must be conceded that the free-love prodigal is worse than the money prodigal. Money may restore the latter, but virtue or money never can heal the wounds made by the other. The swindler, then, is small in guilt in comparison with the free-love prodigal; so that, according to Calvin's creed as taught above, and as dominant in this country, all those clerks who rob stores and banks are nearer the kingdom of God when they return than their elder brothers who never wandered.

With a creed so liberal, one might wonder why the young people do not flock to Calvin's churches, and become members; for when the law is to be continually broken inside the church, the men of all climes and temperaments may find a congenial sphere for the practice of their vices under the cloak of religious society. Thus we have in this creed crucifixion for the self-denying, roguery for knaves, zeal for the devoted, falsehood for the deceitful, truth for the just, and revenge for the malignant, labor for the diligent, and sloth for the filthy. There we have precepts for the obedient, and sin for the rebellious; joy for the healthy, and sorrow for the wretched; liberty for the lawless, and piety for the good; license for the

wayward, and holiness for the sublime ; a cloak, or robe of righteousness for hypocrites ; a title to heaven for the pure in heart ; and, above all, free-love daily in thought, word, and deed for an elect aristocracy ; but in spite of all these inducements, the masses shrug their shoulders and stand at a distance.

A friend of mine, on awaking in the middle of the night, found something stretched across his throat like a cushion. When he began to examine it, he found it was a large rat. The skill of these animals may have led it to try the heat of the man's throat as a cure for some disease ; and, if so, the rat was more skilful as a Physician than the creed which gives unlimited liberty for daily sin, as a preparation for the kingdom of heaven.

A sect-founder, or author of a creed of error, has great authority among his followers, many of whom have hopes of high distinction. He leads them to believe he has been the instrument of making them heirs of immortality ; and though the worst inferences may be drawn from some of his doctrines, he may be able, while he lives, by the laws he makes, to keep his system tolerably free from the shame of license. Church history tells us that in England, in the days of Cromwell, who first proclaimed toleration there, a sect of Calvinists arose, who taught, that as Calvin's decrees fixed the changeless destiny of men, no amount of vice could alter their case, and that it was therefore right for the elect publicly to practise their Catechism, breaking the law daily by whoredom, swindling, and slander. But several among the sect believed that ministers should exhort the people to obey the law, by the practice of every virtue. Other Doctors of the sect taught that, as the elect cannot fall from grace, the wicked acts they commit are not really sinful, are not to be condemned as violations of the divine law, and that consequently they have no occasion either to confess them or repent of them. They taught that the elect cannot do

anything displeasing in the sight of God, and their daily violations of the law without limit are therefore no sins. It is clear that this species of Calvinism was infinitely better than that which now prevails, for it was without disguise, and it could not so easily deceive.

Balaam is called a false Prophet, because he loved the wages of unrighteousness, taught the people to commit fornication, and eat things sacrificed to idols. The worst, then, that is charged against him is, that he taught the people to break three of the commandments; but while Calvin cries that the impossibility of observing the whole law must be proved, does he not teach the violation of all the commandments, and would it not be better to teach the people to break three or four of the commandments than to teach the young that they break the whole law daily, in thought, word, and deed? It has been said that this teaching of Calvinism concerning the law arises from exalted views of its excellence. If this be so, then the violation of anything arises from exalted views of its excellence; and when the Pope assumed the law of giving English titles to his bishops, and England said his law on this subject must be broken, this violation of the Pope's law must also have arisen from exalted views of its excellence.

It is worthy of remark that no man has ever succeeded in giving his name to a sect, without overturning the divine law to an extent proportioned to his fame; and whether he gave his own or some other name, the power of his sect was the power of violating law. The Jansenists, Franciscans and Jesuits appeared when the Church had forsaken the infallibility of the law, and set up in its place the infallibility of man. The most powerful sect of our Lord's time was proved by him to have forsaken the law, and to have substituted the commandments of men. It would seem that before Christ, while prophetic inspiration continued in the Church, it prevented the rise of sects,

and none of the false prophets who rose in opposition to those of the Bible had power to found a sect. The Rechabites might seem an exception ; but we can find no Pharisaic, Jesuit, or Calvinistic liberty for sin in their system, and the Bible teaches that, whether the body be large or small, those who have forsaken the law constitute the real sect.

The sovereignty of God is a Calvinistic term of vast importance in that system ; for as whatsoever comes to pass has been decreed, when the Calvinist happens to run the gauntlet among dangerous vices, until he is robbed of his character or substance, he takes refuge in the sovereignty of God, by whom the whole must have been arranged. That the sovereignty of the Deity finds better employment than making bracelets of vice and crime for the necks of Calvin's sons, is clear. Instead of thus giving the meanest imaginable picture of the Deity, His law gives the sublimest within the compass of thought. It represents Him sitting on His throne, holding the reigns of universal dominion, which extend to every form of life and particle of matter ; or, in the language of Sir Isaac Newton, as sitting in the universe as in his own sensorium, and having an intimate perception of all things. By the sovereignty of God, then, we are to understand all the powers of omnipotence in ceaseless activity through all the realms of space, illustrating the infinite grandeur of his perfections, by the variety and beauty of his works.

The Bible supplies to us a key and a compass by which we may forever traverse the vast temple of the Creator's works without ever going astray. It tells us that His moral perfections of justice and charity preside over all, and that from these He never departs. From these unquestionable premises, the mind in its march forever can draw all those conclusions, which sufficiently explain all the events of divine Providence ; and though some parts

of the machinery may be incomprehensible to our glow-worm minds, this only proves that we are not infinite, and inspiration tells us that in future states of existence what we know not now shall then be known.

All teachers of error require some region of thick darkness in which to hide the result of their delusions, and Calvin has found this in what he calls the sovereignty of God. If we inquire why men are sent into this world as depraved as Devils, that is, in a state of "total depravity;" if we inquire why the Redeemer came to our world to procure admission into heaven for the elect men, who break the law daily, in thought, word, and deed among the women, and why he leaves all others to perish; if we inquire why Calvin's creed teaches boys and girls to break the law daily beyond all limit, and then sends its ministers into the pulpit to contradict what they taught in the Sunday-school; if we ask why it sends unborn souls to hell, and damns them from their mother's womb as reprobates—all this is accounted for by divine sovereignty. Thus the king of Ashantee honors the death of his father with a pyramid of human skulls, and a pond of human blood where a boat may sail; if we inquire why is this—it is all sovereignty. But the king of Ashantee has better reason, for he wants the souls of the slaughtered victims to form a retinue for the great man in the next world, while Calvin's God has no such pretext. The sufferings of the king's subjects are ended at death, but those that are called into existence to be reprobates are tormented forever. By the sovereignty of God, then, Calvin's system must mean the falsehood and injustice of God.

Those in Protestantism who contend for apostolic succession, supply proof that they derive their new doctrine from Calvinism. It is clear that both doctrines are the same in nature, for they consist in assuming authority which is not derived from the divine moral perfections



which are the law of the Church. If a man want legitimate authority in Christ's Church, it must come from him who says, "Lo, I am with you always." When this authority is rejected, or power wanted to do something unjust, the successionist sets out for the apostles, and travels through the dark jungles and swamps and mountains of error that lie between him and Hildebrand. After resting awhile with the founder of the corporation, he starts again for the apostles up the crazy ladder of centuries, until he finds them. Having returned with his apostolic succession, and all the authority it gives him, his message comes clearly from the Devil, unless it be one of justice and charity, and this he could have found with the head of the Church before he started.

The minister who holds that the moral law of Christ must be kept, clearly derives his authority from the brain of the true religion of all time. The minister who holds the Calvinistic doctrine of liberty to break the law daily by the elect, may travel round the world, and up through the ages; but he never can have any authority, because justice can never give authority for its own destruction.

I confess, with humiliation, that I once read a book of more than three hundred pages, to prove apostolic succession a fiction. The whole book was just as sensible as a book of the same size to destroy the theory of Berkeley, that the earth is only an idea in the mind. I shall never again read a book to disprove the necessity of substituting millinery and manœuvres for Christ's moral perfections, nor any other large book to disprove Lord Monboddos and Darwin's theory, that men in ancient times had tails like donkeys and cows, or that Macaulay's grandfather may have been a bullfrog.

That Mormonism derived its existence from Calvinism, is proved by many facts. It has never professed to exceed the license of Calvin's holiest men in breaking the law, and Calvinism could never conquer it in argument; for the

Mormons may prove that they could continue their lawless conduct in Calvinism under a cloak, with the full license of its Catechism, and that the wives they acknowledge, raised them above the conduct of those who held a liberty as large in thought, word, and deed daily, but practised it in the dark. As Mormonism originated in New England, which is the chief seat of Calvin's creed in America, Joe Smith, its founder, may have been led by the liberty of Calvinism to invent a religion whose law must be kept.

Wherever Calvin's religion exists it will produce Unitarianism among the most cultivated minds, and this is proved by its history in Scotland, in the North of Ireland, and in New England. Unitarianism discovers there never was a being that visited the earth who is placed in a more degrading position than that of Christ, in the light of Calvinism. It presents him to us as the founder of a class of men who unite the highest profession of religion with liberty to practise all the worst vices in the dark. The Unitarians see that the Christ who gives Calvin's elect men such liberty as this, is so like the Devil that they doubt his supreme divinity, and go back to the chief tenets of the Jews' religion, who have generally given up the expectation of the coming of their Messiah, or understand by him the triumph of truth and righteousness. Thus the manifestation of the Deity on earth, to illustrate the standard of right, by a life and death of highest perfection, which accords so perfectly with sense and reason, is rejected; though the Bible clearly asserts his former visits to the early Patriarchs, and though the object of his appearance in human form is the most important within the compass of thought, as is proved by the progressive elevation of his followers above the rest of mankind.

Calvin's creed is sometimes defended by the argument that the elect will do right. Concerning the actual state of these men, I form no opinion; but argument makes it imperative to paint them with their own doctrine. Who-

ever infers from their doctrine that they do right, is contradicted by their Catechism, which says they all break the law continually among the women.

The Spiritualists in this country are more numerous than in any other Christian land, and their doctrine is the essence of heathenism, which always had for its foundation intercourse with departed spirits. Some of those were honored as gods, and had temples built for their worship at Athens, Ephesus, Rome, and in every Nation, displaying the highest art.

The Spiritualists may trace their origin to Calvinism, which first in Protestantism excluded the law from the definition of its religion, and led to the introduction of a new condition of Church membership, excluding the masses from the Church. Man has been formed with as strong a purpose to be a religious as an intelligent being, and in all ages and Nations, when he had not the true religion he made one in its stead. Our Spiritualists, by their mediums, prove that they have adopted the heathen religion of ancient Nations. The ancient heathen Priests were generally mediums, and the gods that gave the oracles in their temples were familiar spirits.

The great desideratum of the Spiritualists is some criterion by which to detect a lying spirit. The following invention has not yet been patented, and it might be well for them to secure it as soon as possible: "Let the medium put two perforated oyster shells in the orbits of his eyes; nine goose quills in each ear, projecting in all directions; twenty large feathers from a gobbler's tail on his crown; let a live crab hang by his nose, and a live lobster from his chin; and this will frighten lying spirits away, so that they cannot personify the true ones."

Universalism is another offspring of Calvinism, from which it derives a logical foundation. The votaries of this new religion very rationally conclude that, if Calvin's hierarchy be finally saved with all the license they held in this life, no other class will be rejected.

That Ritualism is the same in essence with Calvinism, seems susceptible of sufficient proof; though in outward manifestation it is entirely distinct, as it rests on ceremony, while the other rests on invisible decrees. Too much real reverence can never be thrown around the divine ordinances, but they are only injured or destroyed by inventions which the Apostles would have spurned. The daily transgressor who trusts in a decree made by Calvin, is in the same state with the unjust man, who believes he is regenerate, because a certain rite has been administered. Human inventions in the Church always increase as true religion departs; but no argument from human rites can ever invalidate the divine efficacy of Christ's ordinances. If ever children are regenerated, it must be conceded that it is more rational to conclude the period was that in which the divine ordinance was administered, rather than in any other of the life of the child. If every divine ordinance communicates grace to those who do not resist it—and how can this be denied?—then infants are always blessed in baptism, which, like circumcision, was their own ordinance through the history of the Christian Church; but the unjust man who relies on a rite, ceremony or ordinance, is in the same state with the elect daily transgressor who relies on a decree. The philosophy here subjoined is worthy of attention on the subject of Ritualism:

“WHAT IS A BIRETTA?

“[From the London Times.]

“Mr. Charles Walker, who announces himself as ‘Acting Cæremoniarius,’ of St. James’ Chapel, Brighton, is very anxious that Mr. Purchas’ reason should be known for wearing the ‘biretta,’ that mysterious little cap about which an important lawsuit is now being carried on. Mr. Walker is the author of the ‘Ritual Reason Why,’ and has paid great attention to these subjects. The result of his researches is a conviction that there is nothing symbolical

of 'the glory of the Priesthood' in the 'biretta,' the great object of which is to keep the clergyman's head warm. Hitherto many credulous persons have been laboring under the delusion, which Mr. Walker now explodes, that Dr. Stephens knew something about Ecclesiastical law, vestments included. It appears Dr. Stephens does not know what the 'zuechetto' is. It is not, as he supposes, the external framework, but the inner skull-cap which fits the head, and which is not necessarily or by any means universally buttoned to the 'biretta,' which incloses it. These are certainly tremendous issues, and it is to be hoped that the great button question will be fully considered by the Privy Council."

The finest illustration of Calvinism, as an instrument of cheating, that I ever met, occurred to a neighbor of mine, Lawyer M. Calvinism unites pious feelings and love with daily sin, which can turn them at pleasure into the most powerful instruments of deception. Lawyer M. was acute, profound, and well acquainted in his extensive practice with the arts of knavery; but he was overmatched by a New Englander.

This man came to sell most valuable estates in Maine. Their soil had been gathering riches since the Flood; their timber was of great variety and excellence, made more valuable by its vicinity to the sea; there was probably water-power for mills, and mines of most valuable metals might be found under those primeval forests.

While negotiating with Lawyer M. for the sale of one of those estates, the bell of the Calvinistic Church summoned the people to prayer, on a week day, in preparation for the sacrament. The New Englander immediately folded his papers—his religion was of more importance to him than making money. The contract at last was finished, the great estate secured by every legal tie, and Lawyer M. gave away the earnings of years; but when he looked after the estate, he found that it existed only on paper.



The loss of his means affected his health so sensibly that he repaired to a Hydropathic Institution, to be wrapped in wet sheets; but when he came back he looked like a ghost. When the New Englander had got Lawyer M.'s money, he could retire that night with a good conscience, according to Calvinism; for he had broken the law that day *in thought, word, and deed*.

Calvin's patent is one of the oldest in Protestant Christendom. All the patents for honors and lands that the old French Nobility received, have been buried in the blood of their great revolution. All patents for lands in this country, such as those of Hardenburgh, Livingston, and others, which would have enabled their owners to reap the earnings of farmers from generation to generation, without any cost either for buildings or reclaiming the land, have passed away. They were shattered by the revolution, and their owners were left like others in full possession of their own earnings, and without any claim on the earnings of others. But Calvin's charter in this country has survived the wreck, and it gives to all the elect men the right to break the law daily, in thought, word, and deed, among the women, without any clause in the charter to say that even Catholic women are excepted.

In a free country like this, it is natural that Calvin's patent should have many rivals. Howe, the inventor of the sewing machine, soon found himself surrounded with new patents, which professed to improve his invention; but there never was an invention which would invite such rivalry as this of Calvin. New sect founders, since his day, have appeared like new planets, to shed their light on the earth, and they all claim the same foundation for their fame, and give the same permission to their followers, by teaching that the divine law against free-love is either "abolished with regard to man" or to be daily broken. The rivals of Howe claim to possess superior skill in hemming, back stitching and working button holes; and Cal-

vin's rivals claim superior skill among the women while breaking the law; but the old patent still lives as the foundation of them all.

It is certain if a man came down from the mountains with a flock of goats, or brought a cargo of them from Geneva into any parish, claiming the right to break the law among the farmers by feeding his goats on their land, they would soon test his right in civil courts, and far out West he would be in danger of lynch-law. No patent from Calvin could protect either him or his goats. It may be asserted that we do contest Calvin's patent in divorce courts; but I contend that this is not opposition to his patent, but to the effect of it. Two men come into a neighborhood, and each circulates a little book; one shows the advantages of a clothes wringer, and the other the excellence of a religion which teaches men thus to pledge themselves: "We break the divine law daily, in thought, word, and deed." If the clothes wringer's patent is contested in law, the action is never brought against those who use the machine, but against those who vend it. No matter, then, how numerous the divorce suits against those who use Calvin's patent; they leave it untouched.

If we never take effectual action against the venders of these patents, they can never be suppressed by myriads of suits yearly brought against those who use them. If the agents of Calvin's patent were only secular officers, teaching the people to say, we break the civil law daily, in thought, word, and deed, then our legislators and courts could more easily stop them; but in vending Calvin's patent they wield the infinite power of religion and education from infancy, and history proves that these powers can lead people to believe the wildest and most self-contradictory delusions. A man who has been taught Calvin's Catechism from infancy has only to believe himself an elect man, and then he is certain that the "holiest man," like St. Paul, "breaks the law daily, in thought, word, and

deed"—among the women. Try your arguments against Calvin to rob this man of his right, and your logic will as soon separate a herring from the shoal, or a wild pigeon from the flock, or a goat from his companions on the Rocky Mountains. What patent of any aristocracy was ever more valued than this?

The divine law of truth and justice is the law of the marriage covenant, but Calvin's Catechism teaches the pair to say, we break this law daily, so that before the Dominie, on finishing the ceremony, has had time to say to the bridegroom, "Kiss your wife, sir," he may have nullified the whole contract, by saying inwardly, in the language of his Catechism, that he breaks this law daily. Thus "the impossibility of observing the law" against free-love, which is the central doctrine of Calvin's system, blows up the marriage ceremony as effectually as a keg of powder would blow a house to pieces. Each Calvinistic married pair, then, must renounce the central law of their religion, or their marriage covenant is in danger. It is clear that, if the traffic in divorce would be stopped, the patent of Calvin's aristocracy must be suppressed.

An absolute monarch has a right to give patents for great estates, because he is absolute; but whenever his aristocracy place him under a constitution which proclaims justice to all, they destroy their titles to their estates by destroying the fountain from which the titles came. The Pope's right to give patents for the attendance of young women in the elysian beds of his sons is founded on his infallibility, as God's Vicegerent; but this patent has no power when the Pope loses his infallibility. Calvin's patent, which gives the elect men the right to break the law daily among the women, is founded on his amazing power in the decree he made, which preordains whatsoever comes to pass by the elect men, and secures "the damnation of the nations, with their infant children, for Adam's sin." When this decree is proved false and un-

just, then his elect men lose their patent for breaking the law among the women. In the State of Connecticut, according to the marriage statistics of 1869, there were 4,734 marriages, and 478 divorces, which was about one divorce for every ten marriages. If the plaintiffs were defeated in half the suits, which is very likely, then there was a divorce suit for every five marriages. Connecticut, then, supplies a forcible illustration of the Calvinism of the Saybrook platform. If only half of those who had just ground of complaint had recourse to law, which has at least the appearance of probability, owing to the frightful nature of divorce lawsuits, then there was ground for a divorce in half the marriages of Connecticut, where Calvin has so long had his seat. The argument acquires increasing strength by the fact that the other half of the married people, who had no cause for divorce, gave proof that, if Calvinists, they had broken the law of their Catechism, by refusing to break the divine law of their marriage, daily, in thought, word, and deed, among the women.

If a young man and woman get married who have never seen each other until a month before they joined hands, and they live sixty years after, it is impossible for them to have a serious quarrel if they live according to the three grand precepts of Christ's religion; but if a pair cultivate a courtship for three years, and then get married, it is almost impossible for them to live three weeks together without laying the foundation of a divorce, by walking in the three precepts of Calvin's religion. Every sin committed by each of the married pair is a blow against the vital interests of the other, and especially the daily "*deed*" of wickedness, which each is bound to perform. They made a covenant of fidelity, which can serve no end but to set them fighting, for their religion, which rules over all, pledges them to break it daily. Thus a pair of cats were acquainted for years and never had a quarrel,

but when tied together by their tails and hung over a pole they tore each other to pieces.

That the creed of Calvin, by its liberty for falsehood and injustice, is destructive to all science and art, is not without proof; for justice and truth are the laws of all excellence. The highest object of the highest genius is,

“Nature to perfection dressed,”

which can only be done by holding the mirror up to nature, that she may be exhibited in all her loveliness; but by breaking the law of truth in thought and deed, the artist spends his time in vain; the picture is a monster; the plough will do nothing; the locomotive explodes on the day of trial, and the ship goes to the bottom when she gets into deep water. If there is force in this argument, then we can account for the defacing of the monuments of Westminster Abbey by the Calvinists of Cromwell, and for the remark of Dr. Johnson, that Dr. Watts was the first of the dissenters who sought to please by the graces of style.

If all divines united their pens, they could not prove that Satan breaks the divine law daily by practical falsehood, injustice, and hate. If he must do so, he is no free-will agent, and then he cannot break any law. If possessed of free will, he must have power to keep from injustice, falsehood, and hate, at least for one day, which would prove him holier than the holiest man of Calvinism, who breaks it daily in thought, word, and deed. But all the chief doctrines of his creed culminate in the conduct of this holiest man. If the devil, then, can keep the law for a day, while the “holiest man” must break it in triple form, is it not clear that the whole system is founded in the theory that its holiest man is more wicked than the devil?

One of the thousand reasons why it is so difficult to keep good temper while writing of Calvin’s system, is its



blasting effect on the highest pleasures of life. One of the greatest of these, whose gentle power cheers the soul, preparing man for the battle of life, is the conversation of refined men and women; but the most exhilarating sunshine that ever illuminated the politest circle, suffers a total eclipse by the creed of Calvin, which teaches them to say they break the divine law without limit; and thus they place themselves in the same class with the inmates of the darkest dens of the earth.

I was present at a public meeting where an eminent lawyer, who was a member of Calvin's church, was making a speech; he was evidently desirous of convincing the people that he did not hold Calvin's wild doctrine of breaking the law. "I belong to a church," says he, "and the less the people hear about its doctrines in the pulpit the better it will be for them." As a successful candidate for city offices, he accounted it right to guard against the opinion that he broke the law daily, in thought, word, and deed, either by free-love or by swindling, though he taught Calvin's Catechism in a Sunday-school.

The unsophisticated vote of Calvin's churches might banish the wild liberty of his creed in a day. The chief obstacle would arise from the tatooing of the soul in childhood with its blue ink, the removal of which requires culture and resolution. A church member is unwilling to face the terrible power of religious prejudice; and a minister is not willing to be branded by clerical censure for claiming to be wiser than his fathers of so many centuries. Thus, as the hairs in a quill line are put in at one end, and twisted until they become a part of the rest, so the line of Calvin's doctrine and power continues, twisting men into it by the force of education from infancy.

Soon after a man has taken a new wife, the effect of Calvin's doctrine may be seen on him in this country, when the married pair appear in company, more clearly than in Europe. He goes to such extremes in peculiar attentions

to his wife before strangers, as to enforce the conclusion that he firmly believes she is fully disposed, whenever she gets an opportunity, to walk according to Calvin's creed, "breaking the law daily in thought, word, and deed," among the men.

Calvin's chimerical doctrine of the divine law, and how his decree protects those who break it continually, is like the doctrine of ghosts that I learned from a servant-maid in childhood. She held the doctrine of Hesiod, that "millions of spiritual beings walk the earth unseen;" but sometimes they appeared. Some were gaunt and severe, like the spectre that entered the tent of Brutus at midnight to foretell his doom; others were as harmless on their march as the souls in Homer, dislodged from their bodies at the wars of Troy. Some only made a noise like the ghost in the Wesley family; others looked quite natural, like the ghost of Samuel. Some had no eyes in their deep-sunk sockets; while the eyes of others were as large as a wheel-rim. So frequently did her ghosts appear, that sometimes when alone I pictured one of them before me; the hair of my flesh stood upward, and I jumped out of my bed and room in my night clothes to escape being caught.

While these doctrines ruled my mind, I was coming home late at night, and when I came to a part of the avenue leading to the house, that was overhung with trees, I saw a headless man before me. I examined him as closely as I could in the thick darkness, and found that his limbs were strong, his shoulders broad, and he had neither head nor neck. The doctrine I learned taught me that the form of a headless man was the favorite form in which the Devil made his appearance, and this then must be the Devil. Believing him to be a Spirit, I concluded he would present no resistance, and I resolved to march home through his body. I fixed my head and shoulders to jump right through the centre of his body, expecting to find no more resistance than from a sheet of paper, or

at most a peculiar electric shock ; but instead of this, I struck him with such force that I rebounded like a ball, and on opening my eyes he had become so tall that he seemed to cover half the heavens, while I heard the sound of iron at my feet, which must have proceeded from Satan's chain. It was a horse standing in the middle of the avenue, in the shade of the trees, with his rump toward me ; he reared his neck and turned when I struck him. The doctrine of ghosts that I had learned taught me that I could jump through the Devil at pleasure ; and thus Calvinism teaches its votaries that they can jump through the penalties of the divine law, which they break daily without limit, under the protection of Calvin's decree, and find them but a shadow ; but when they have learned to throw themselves on the celestial heels of divine justice, multitudes of them are dashed to pieces.

It is clearly one of the wonders of literature that any author should write a large book to refute the doctrines of Calvinism, for at the end he must find himself where he started. Calvin says, "the impossibility of observing the law"—of truth—"must be explained and proved," which evidently amounts to the concession that, whenever he took up his pen, he could not keep from writing fallacies. How extremely futile, then, is the business of writing a large book to prove what Calvin has already proved against both himself and his creed.

As the worst diseases have their origin in the mind, there are many arguments to prove that Calvin's creed is destructive to health ; all the wrecks of the visible and invisible world have been produced by falsehood and hate, and these are the things for which his creed gives daily liberty. What a vast amount of evil, must be engendered through life by the doctrine that the daily transgressor in thought, word, and deed, without limit, rises to heaven as an elect or holiest man, while no amount of virtue can entitle one to similar honor, or save from the destruction of these not found numbered by Calvin's decree ?

"The table of the House of Commons is irrigated with the bile of Calvinism, while our ears are regaled by its dismal hosannas," cried Richard Shiel, when the Scotch Church had split in the days of Chalmers, and was seeking relief by legislation. Pope, when painting the effect of doctrine, cried:

"Is he a churchman—he is fond of power ;  
A Quaker, sly ; a Presbyterian, sour."

Though these are the opinions of Catholics, they do not bring the same charge against other Protestant sects ; and how can a religion not be destructive to health, which even teaches children that their "daily" conduct when converted deserves God's eternal wrath and curse ?

That Calvin's creed had a hand in the death of Cowper, Burns and Byron, is not without proof. Cowper's sensitive mind, in its hours of weakness, yielded to the power of the impressions of childhood made by Calvin's creed, and he imagined himself chained to the throne of darkness as one of the reprobates. Byron learned this doctrine when a child, and of course clung to it through life. He often used to say, "The worst of it is, that I believe it." Believed what ?—why, that he was to break the law daily, in thought, word and deed, like the elect. Burns was trained in the five points ; but the ploughman alone, of the three great poets, possessed sufficient fortitude to attack the monster whose head is covered with names of blasphemy. By the irresistible blows of genius, he inflicted frightful wounds, which bleed to the present day. It is believed by competent judges that he has destroyed Calvinism to a greater extent than all other polemics, for he taught future generations to laugh at it.

Burns, like Byron, could trace the chief woes of his sensitive mind to its liberty of sin. The fight he maintained single handed against the creed of his nation ; his heroism and success, in which he resembles Milton and

Luther, secures to him glory so great that it is only excelled by the National Poets in compound verse.

The tendency of Calvinism to the destruction of life is chiefly manifest in medical practice, and this effect must be infinitely detestable to honest physicians. The species of medical practice which breaks the law daily, in thought, word, and deed, proceeds on the plan of either giving the patient such medicines as morphine or other poisons to suspend the glands, and throw the complaint on the vitals; or of inclosing it in the system by some other means until strength is gone.

I have known a doctor who practised on the letting-down system, and two of his patients that died of chest disease were carried to one church on the same day.

I have known the children of families to be swept away, leaving their parents neither son nor daughter, while the inflammations that killed them could be cured by the hundred, without failure in a single case.

I have known corroding diseases to be inclosed in other patients, who subsisted by daily toil, while visits and charges were multiplied until their constitutions were shattered, but by fair treatment they might not have been one day from their work.

There is a frightful slaughter of the innocents by this letting-down system; their bodies being more tender, they cannot stand it so long as adults; and yet after teething, when well nursed, and their complaints are taken in time, they are almost as easily cured as older patients.

A child of mine, when I was absent from home, caught cold by a change of clothes, which changed the action of his pores, throwing a small quantity of dead matter on his bowels, that could have been easily removed in a day or two. A first-class physician was called, and he practised the letting-down system, multiplying his visits and his charges, preventing the escape of the complaint until my boy was dead; and then he excused himself by misrepre-



senting the nature of the disease. He said it was water in the head ; but the affection of the brain at last was only the effect of inflammation shut up in the bowels.

Next to children, the letting-down plan is most destructive in cases of chest disease. I have seen a sufficient number of experiments on this class of complaints to prove that they are, when taken in time, as easily cured as any others. The causes of greater mortality by them are: First, the lungs are more insensitive to pain than other parts, and the patient often takes but little notice of the complaint ; while he would be confined to bed by the same amount of disease in another part of his vitals. Second, when the incipient inflammation is in the lungs, it throws mucus over the air-cells, which prevents the oxygen of the air from reaching the blood ; and thus the nerves are shorn of their electric power to send it to the surface of the body, to be purified by the pores. Thus the dead matter accumulates, and is thrown on the weaker parts. Third, after a few days' fermentation, the dead matter festers. When once an ulcer is formed, instead of being excluded from the air, as it would be in any other part of the body, it is exposed to the deadly effects of a constant current passing through the lungs, of which the Spaniards say :

“ When air comes at you through a hole,  
Go make your will and mind your soul.”

These causes, together with the continual motion of the lungs, will account for the mortality on a scale so extensive by chest disease. As a lung complaint, when sufficiently powerful, will fester and form an ulcer about the ninth day, and this, when exposed to the deadly effects of a current of air, with enfeebled nerves and an increasing quantity of dead matter gathering round it, is more likely to spread, if the letting-down system be continued as long as in other complaints, death must generally be the result. Of twenty patients taken with lung disease, sufficiently

powerful to kill, about seventeen of them must die by the letting-down plan.

There is no complaint that supplies a clearer illustration of the letting-down plan, as practised under the sanction of Hildebrand and Calvin's doctrine of daily sin, than rheumatism. I have seen a sufficient number of experiments to prove that rheumatism can as easily be cured as a common cold, and that when taken in time, medical treatment for three days or a week will be quite sufficient to master the complaint. But as it does not at first attack the vitals, but the coarser and more exterior parts, the letting-down system can prolong the complaint, and make a greater number of visits out of it than in most other diseases. Two ladies, that I may call neighbors of mine, supply an illustration of the letting-down plan in this complaint. One of them, after about twelve months' suffering, almost beyond conception, became lame for life; and the other was able to walk on crutches at the end of fifteen months, after lying so long in torture, incapable of moving, that her spine was laid bare by the rotting of the flesh from each side of it. Here is an illustration of Calvin's doctrine, in a complaint that could certainly have been cured in a week; and with the suffering of the wife and children should be included those of a father, whose little means were almost swept away by doctors' bills.

There is no class in this country among whom the letting-down system effects more certain destruction than among the rich. A complaint will be chronic in a person of feeble health, but increase his vitality, and the same complaint is an acute inflammation of a deadly type. Rich men in this country, where there are few hereditary fortunes, are generally vigorous, which leaves them but little chance of life by the letting-down system, when their complaints have power to kill; and even when they have no power to kill, morphine and other such medicines can come to their aid, and make them deadly. I have known rich

men East and West to be taken with complaints that could have been made quite harmless in two or three days. They sent for first-class physicians, and by the letting-down system none of them ever rose again. Reasoning from these premises, of a hundred rich men taken by acute diseases, that could be cured with certainty, but treated in the same way as those, three of them would not survive.

I have seen patients dying, some of whom I have raised up after they were speechless, and I have inquired into the cases of others who died in the prime of life, in a few days, and all the facts pointed only to one conclusion, that the physicians who had attended them employed no effectual means to cure them. Facts like these have given origin to what the people say, that "Doctors are good at letting-down patients, but not so good at raising them up." All the facts that I have collected by many years' observation in a large field, point to one conclusion—that the *letting-down* plan of medical treatment slaughters about as many in four years as were killed in battle in four of the worst years of our civil war. A Dominie who has long resided in a certain city, and has had fine opportunities of knowledge on this subject, said to me the other day, that "the people would be better off in that city if the doctors were out of it;" and a doctor told me a few weeks since, after many years' practice, that "the business of a doctor is the meanest a man can go to."

Practical infidelity is the root of theoretic infidelity; the letting-down system, which treats the bodies of men worse than the carcasses of goats, leads many a doctor to the opinion I heard one of them express, that "there is no room for a soul in the human body."

The letting-down or lingering system is so prevalent in the practice of all classes of physicians, that the people, having no refuge, seem to be reconciled to it. I have known in one village, where there were several doctors, three stout men who were attacked in succession by kidney

complaints, which probably originated from the water of pump-wells, or from green tea; and I believe from the force of facts each could have been cured in a few days. When the second became ill, the doctor that attended the first until he died, was preferred to manage his case, until he died; and when the third patient required a doctor, this physician, who had been so successful in treating the two others until they died of the same complaint, was preferred before any doctor in the village, until this patient died also. The men were past the prime of life; their doctrines were Calvinistic, and they left fine estates to those who took care of them.

So thoroughly are the people trained into the letting-down system, that the doctor who suffers half a dozen children to sink to the verge of the grave will probably receive more praise than he who cures them in two or three days. A man whose children were thus let down to be almost hopeless, so that another doctor was called in to assist the one in charge, said to me the other day, "Though they were so low, he raised them up, and I believe in the cure of children he can't be beaten;" but I know that each of his children could have been cured in three days while on their feet.

Reason and sense have been struggling in vain against this monster. They have cried, "If the doctor cannot conquer the complaint when he had the strength of the patient to assist him, how can he overcome it when that strength is gone? If he cannot break its power when it is weak, how can he overcome it when it is strong? If he cannot bring the drowning man into his boat when his head is above water, and he can be easily caught by the hair, how can he rescue him when he has sunk in the current? If he cannot extinguish the fire when it first appears, how can he when the whole house is in flames?" The doctor who adopts the tactics that it is easier to conquer the enemy when he has taken possession of the

citadel than when his troops are drawn up, must hold an unenviable position in his own eyes, like that of a spider watching for an unfortunate fly, that he may bind him in his toils, and then suck his blood.

Thousands on their death-beds all over this country are groaning for deliverance from this system of slaughter. The first thing demanded is a law to regulate the use of poisons. At present any fool can buy one of these charged revolvers for three cents, that produce no explosion, leave no outward scar, and can kill a whole family in a day.

Let us then have a law prohibiting the sale of poison by any but an agent appointed by law. By these are to be understood such instruments as calomel, arsenic, laudanum, morphine, strychnia, prussic acid, croton oil and tartar emetic. Let it be a State's prison offence to sell any of these to any but a medical man.

Let it be made a crime for any doctor to write a prescription in a foreign or dead language, or send a messenger to any druggist with a prescription for any patient, thus gaining a pretext to blame Tom, Dick and Harry for a mistake; but that he is to give the medicine in every case, that he may be the more easily prosecuted for blunders. If he will charge revolvers, let him pull the triggers.

While the religion of Hildebrand and Calvin gives the doctor liberty to break the law daily, in thought and deed, against the lives of patients, it is right that civil justice should arm itself in defence of the people's lives.

Diseases are of two great classes, *organic* and *functional*. The first includes all fractures, ruptures, and dislocations. The second class is divided into two; the one being *chronic* and the other *acute*. Ruptures and fractural diseases do not come within our present argument, which confines us to the *acute inflammatory class* of complaints. It is here we may erect the standard to discover



whether the doctor can cure. These are the complaints that attack the vigorous in the midst of health, and, by the present plan of medical treatment, often kill in about three days, a fortnight or a month. There is one thing that should be kept in remembrance, that *the nature* of this class of complaints consists of *dead matter retained in the blood*, through a great variety of causes, the chief of which is the unequal action of the pores. This dead matter cannot be long retained until it begins to ferment. If it be generally diffused, it is fever, producing heaviness, with pain in the head and back; and the fever is typhoid, bilious, intermittent, malignant, putrid, or called by some other name, which is derived chiefly from its violence and the part of the vitals chiefly attacked. If this dead matter be concentrated on some part of the vitals from the first, then the complaint is called by another name. If it attack the head, it is inflammation of the brain, or brain fever; in the throat, it is diphtheria, or mumps; in the chest, it is pleurisy, or inflammation of the lungs; if in the stomach, kidneys, or bowels, it is inflammation of that class of organs, producing dysentery, or diarrhœa. Thus, then, we see that, by whatsoever name the complaint may be called, its nature is simply a little dead matter in the blood.

From this point we can see the immense advantages of morphine, calomel and such medicines in the letting-down plan. Morphine immediately shuts the avenues by which the disease can escape through the pores and kidneys, just as police stationed at the doors and windows prevent robbers from getting out, while the introduction of such medicines as calomel is like sending in an additional den of thieves to gut the house, and make it almost untenable. But when there is enough of dead matter in the system to kill, all hope may soon vanish.

Here, then, we have the thing to which Doctors give so many high-sounding and alarming names. The whole

frightful list consists of nothing but a few ounces of dead matter in the blood. Back through the bowels it can never go, for it has no avenue by that way ; but God has formed millions of glands to separate it from the vital fluid, and throw it out of the body, and all the most poisonous medicines are powerful in shutting it up in the body until it festers and kills.

Now, either a Doctor who comes forth with a diploma from a corporation can cure a deadly case of *acute inflammatory disease*, or he cannot. If he can cure one when he is called in time, and gets fair play by the nurse, nothing is more certain than that he can cure every complaint of this class ; but if he get fair play, and the patient dies *of the acute inflammation*, whether fever, cholera, or diphtheria, he gives the clearest proof that he can cure no complaint.

It is understood he comes from College possessed of every art and every weapon for killing any beast, so to speak, of the genus *acute inflammations* ; but here the beast stands his ground before him, bids defiance to his great guns, rifles, revolvers, and swords, for days or weeks, and kills the patient before his eyes, proving that as they could not kill the lion, they cannot kill the mouse. It is fair, then, to inquire, what under the heavens did the Doctor learn at College, since he does not know how to bring a few teaspoonsful of dead matter out of the blood, through the pores and kidneys.

Cholera is the only acute inflammatory disease that seems to form an exception in its treatment ; the immediate cause of the worst cases of it is a very sudden collapse of the nerves ; but a Doctor that understands his business can restore the power of these in an hour or two, and then the complaint is conquered. The worst cases of congestion of the lungs are more easily cured by similar means.

“ But if Doctors could cure every complaint, none would die.” The mistake of this objection consists in not keep-

ing in view the *class* of complaints in question, which are only those *acute inflammations* that attack the *vigorous*, and kill in a few days, by the festering of a small quantity of dead matter on some vital part. The experiments of many years have proved to me that this dead matter can be removed from the blood before it *festers* in consumption, fever, dysentery, or any other acute inflammation, with as much certainty and safety as it can be removed from the outside of the hands or face, in every patient over a year old.

Let us view this question in the hands of the Doctors of the largest sect. Each member of the sect may justly be expected to know its plan of curing a deadly fever or dysentery, as clearly as a minister of a large sect knows the plan of saving a sinner. This Doctor, then, who has received his diploma, is thoroughly posted on this point, which is the exact object of all his College training. He is called in time to attend a case of cholera, diphtheria, or fever, where the complaint has power to kill, gets fair play in the nursing, but the patient dies. Is not this infallible proof that this Doctor can cure no deadly inflammation? for those that have not power to kill will cure themselves. And if he cannot cure the acute, he cannot cure chronic complaints, for both are of the same nature.

There is another inference from this class of facts which should not be overlooked, that, as the Doctor in the half of one of the days he spent at College, could have learned the names and doses of medicine most effectual in removing the dead matter that causes diphtheria or fever, he would have certainly known this important secret, if it were known by his College or his sect. But by the death of his patient, in a few days after being arrested, in all the vigor of health, has he not demonstrated that the College where he was taught, and sect to which he belongs, can cure nothing? For if he could remove the two ounces of dead matter which cause the erysipelas

of the hand, could he not remove the ten which cause the dysentery or deadly fever?

Thus, if they cannot cure the one they cannot cure the other, and their services are useless; but if they hold the position that they can cure deadly disease, then every death from three years old and upward, where the Doctor has fair play, must come from the letting-down plan. And as these deaths throughout the country are so fearfully numerous, the people should take hold of this question.

We often hear that medical science has made no progress for a thousand years, while other sciences and arts have been growing to perfection. But how can it make progress if the letting-down plan is continually crying, "Who will discover a means of lengthening complaints?"

From this inquiry are excluded those chronic complaints that arise in worn-out bodies by the waste of years, and even the chronic complaints that attack the more vigorous are not included. The question is confined to those *inflammations that remove people from the active pursuits of life in a few days.*

I deny that God ever designed any one to die of any complaint of the class called *acute inflammatory*. If he did, he would not have created in the body millions of secreting pumps, every one of which has power against such complaints, and can lend assistance in throwing them out. As well might it be said that the builder of a ship designs it to go to the bottom by leakage through sound planks, while there are plenty of pumps to remove the danger; or that the builder of a locomotive designs it to explode, while its safety valves are quite sufficient to prevent it.

Our Creator designs us to die by the wearing out of the powers of life; and if he wishes to remove any of us sooner, he can stop the action of the heart by some means within his infinite resources.

Literary and civil honors, as just rewards of merit, are

more valuable than gold. But when I see hundreds of patients swept from the vigor of life and health in a few days, by complaints which a child of ten could be taught to cure, while gentlemen with diplomas attend them until they are dead, my indignation burns against such contemptible delusions, as having no meaning but that of license to kill.

Let medical practice, then, be brought to the standard of common sense, to which all other labor is subjected, by a well understood agreement, when the doctor is called, that he will receive a certain sum for an *effort* to cure the complaint. If the patient does not improve, he can pay the doctor the stipulated sum, and call another on the same plan.

This will at once put a stop to the villainous practice of paying the doctor, not for endeavoring to cure, but according to the number of his visits. This plan may be illustrated in the conduct of two doctors. One visit by the one doctor leaves the typhoid fever perfectly harmless; the patient walks about, and is soon at his work. The other doctor makes fifty visits out of a typhoid fever of the same power, and after three weeks of torture the patient raises his head from the gates of hell, and begins to recognize his attendants and speak a word or two with a hole in his cheek and his teeth dropping out with calomel. When the first doctor calls, he meets the cold reply, "You made but one visit; here is a dollar; and you are mistaken in saying it was typhoid fever." The other doctor calls with his bill of \$70; the patient is ready to pay him \$170 for saving his life, and the neighbors extol his skill to the skies; "his patient was so low, and yet he raised him." I have been looking at facts of this class for years.

Let the people, then, open their eyes to see that, if the doctor cannot cure his patient while able to walk, he will find it impossible to cure him when he is worse.



“But this new invention of a contract with the doctor for an effort to cure would be dishonorable to the physician.” Then, if so, the honor of doctors must be most peculiar; for contracts in matters of business are accounted honorable among all other classes. In the army and navy, among legislators and magistrates, among mechanics, merchants, and lawyers, the contract for service prevails without dishonor; and even before ministers enter or charge, the sum for their services is understood.

It is clear that unless the plan of paying doctors is changed, those who know how to cure, and cure as quickly as they can, must retire from the profession. In the course of this year, I resolved to cure as quickly as I could. I have treated acute inflammatory diseases of all the vital organs, from infancy to age, including fevers, rheumatism of the worst type, and the acute inflammation of childhood accompanied by fits, pronounced by experienced medical skill to be incurable. On looking over my book, I find that the sum I gained by curing in each case, including bad debts, is about \$1.50. By this plan of paying by the visit, twenty-one fresh cases of acute inflammatory complaints every week, including diphtheria, fevers of all sorts, and inflammations of all the vital organs, will be necessary to secure to the doctor \$1,500 a year; so that it would require a small city to support one doctor by curing this class of complaints.

Facts like these reveal the vile abominations of the plan of medical treatment which pays only by the visit.

It pays the doctor ninety per cent. more for scribbling jargon on pieces of paper than for curing his patient.

The plan of paying doctors by the visit would totally ruin any nation, if generally adopted. Then, through all departments of agricultural, mechanical and commercial pursuits, men would be paid, not for doing the work, but for visiting it; and in all the legislative and executive departments of government, functionaries would be paid

merely for visiting their business, like the judges and lawyers in Dickens' English Exchequer. If this plan would be so destructive to labor and its fruits, how much more terrible it must be in its application directly to human life, when patients are being strangled by deadly disease!

This plan of reducing medical practice to the same common sense standard of all other service has the following advantages:

It will stop the use of poisonous drugs, which serve to prolong complaints and increase the demand for medical service.

It will prevent the ruin of constitutions by keeping the complaint gnawing at the vitals until a number of visits are made.

It opens the only path for the progress of medical science, by making it the interest of the doctor to cure a complaint as quickly as possible, and thus save time and medicine.

It will save doctors from the painful dilemma of either torturing their patients by leaving complaints in possession of their power, for the purpose of multiplying visits, or otherwise of curing by one or two visits and quitting the profession for want of subsistence.

It will stop the terrible mortality by consumption, which so often originates in the *letting-down* system, to which the lungs are so favorable, because they are so insensitive. Then the people will see that complaints in the lungs are as easily cured in their proper time as any others.

It will stop the increase of those most painful facts witnessed by physicians that know how to cure, who see their neighbors borne to the grave by complaints which should not have confined them one day in bed.

It would save from the medical profession a multitude of intelligent men, who would be infinitely happier in other pursuits; as one doctor by this plan could do the work of twenty.

It will save the profession from the opposition of public opinion, founded on the letting-down system, to which I heard a minister give expression in the pulpit the other day. He wanted by contrast to show the excellency of the gospel, and he cried, "You send for a doctor when you are ill, and he'll give you medicine to make you worse."

It will abolish about ninety per cent. of the medicines now in use. There are but a few effects to be produced in the cure of complaints, and a few medicines are better for this purpose than any others.

It will stop the waste of so many millions by poisonous patent medicines, to which the people were driven by the horrors of the letting-down system. It will change medical practice from being a system of visits to a system of cures; and when it is adopted the lives of patients will no longer be placed in one scale and the creed of Hildebrand and Calvin in the other.

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## CHAPTER IV.

Calvin and Bacon—Is Calvin's decree the Supreme Ruler in his system—The sum of Calvinism in forty propositions?—An extract from the travels of Rosemerry, containing a dialogue between a Calvinistic minister and Satan—The greatest meeting ever held in America—A million and a half of people enveloped in flames.

Lord Bacon, while called the greatest, has also been called the meanest of mankind, because of his conduct to his former friend, the Earl of Essex, and accepting bribery to sell justice. It is true there was connected with the sentence he pronounced on Essex the betrayal of a former friendship; but Essex was not burned at the stake, nor did the Chancellor of England collect the doc-

trines of injustice that ruled some of his decisions into a catechism or institutes of theology, and cover them with texts of Scripture, like Calvin, granting unlimited liberty to break the divine law.

Neither did he, like Calvin, form classes of disciples while young and send them forth to perpetuate the doctrine of his guilt, by teaching the impossibility of observing the law of justice, after his own example. Calvin's conduct far surpassed that of Bacon in the meanest and worst qualities; for Essex was guilty of treason, while Servetus was innocent of crime. He surpassed him beyond measure, in the horrible death of his victim, and he infinitely surpassed him in the turpitude of employing all his powers to perpetuate his erroneous system, under the cloak of the purest and most benevolent religion of the universe. There is one man of Christendom, then, who is infinitely better entitled than Bacon to the epithet, "meanest of mankind."

In the life of Rev. Philip Skelton, the author tells us of an old woman, whose charge against a tailor is not altogether inapplicable to Calvin. This minister collected a class of adults, to teach them the catechism, and as they stood in a line, he said to the old woman, "Jenny, tell me what is the first commandment?" Jenny was nonplussed, and began to search through her brain for an answer, but could find none. An old tailor, on perceiving this, resolved to rescue her, and, putting over his head as quietly as possible, he whispered, "Thou shalt have no other Gods before me." No sooner did he pronounce the words than the old woman gave a shriek, crying, "Guid Loard, de ye hear what this tailier boody says?" The minister asked what was the matter, and Jenny, pointing to the tailor, with fiery eyes, cried, "Did you not hear what this tailier boody says? Why, he says that I'm to have no other God but him." Some may think that Calvin did not seek great distinction

among Protestant divines, but this conclusion is unsupported by facts. As Americus fastened his name on the New World that Columbus discovered with so much toil and danger, so Calvin fastened his name on the empire that Luther rescued from Rome; and there are other arguments to sustain the charge against him, which the old woman brought against the tailor. What divine ever sought to effect greater destructions, or greater creations? What difference is there between his corporation of elect men and that of Hildebrand, with reference to women? The one class breaks the law among them daily in thought, word, and deed, and the other class does no more. The priestly corporation is restricted; but any fool who claims to be an elect or holiest man may practise Calvin's liberty daily if he can.

What "tailier boody," or maniac, ever cherished in his brain a wilder conclusion, more false or unjust, than that of Calvin's decree concerning the future destinies of men, and what madman ever cherished chimeras like those for which Calvin supplies the premises? Whatever power fixes the destinies of rational beings, is the Supreme Being. But Calvin's decree thus fixes their destinies forever; therefore this decree is the Supreme Ruler of the universe. But it is clear, this decree has been made by Calvin, for it foreordains *whatsoever* comes to pass by the elect men, while breaking the law among the women "daily." Therefore Calvin has made the Supreme Ruler of the universe. Who then can wonder why so many call themselves Calvinists? Is not this man well entitled to his present position, as theological ruler of Protestant America? This is the religion that has driven Protestant America outside church-membership. Nor is this subject of wonder; for if the people of this city acted according to the religion of Christ, and each man hung all his money in a purse to the outside handle of his door at night, every penny would be there



in the morning ; but if they fully acted according to the religion of Calvin, in breaking the law without limit, every purse would be stolen before morning, and every house burned to ashes.

By reasoning *a posteriori*, we may obtain a distinct view of the nature and perfections of Calvin's God. Its repentance is directly opposed to that of the Bible ; the one being the renunciation of sin, and the other continuance therein. Its conversion is directly opposed to that of the Bible ; the one being the change of a sinner "from the error of his ways," and the other a change into all error in the way of sin, daily, in thought, word, and deed. Its salvation is directly opposed to that of the Bible ; the one being deliverance from the practice of sin, and the other continuance therein. Its condition of salvation is directly opposite to that of the Bible. "If thou wilt enter into life," cries Calvin's God, "break the commandments daily," and "if thou wilt enter into life," says our Lord, "keep the commandments." Its worship is directly opposite to that of the Bible, and in these Northern States it consists of setting, like hares, rabbits, or hens. Its faith, which is composed of the belief and practice of these doctrines, must be directly opposed to that of the Bible. All religions, true and false, are but the perfections of the gods they worship, and the perfections of Calvin's God, illustrated by these doctrines, prove him to be in direct opposition to the Deity. This receives additional proof, to the illustration of which everything in nature lends its influence, that the God of the Christians employs all his perfections to make the people blessed, and taxes the universe for this to its utmost power ; but the God Calvin has made, roasts "the Nations, with their infant children, forever for Adam's sin," with the exception of elect men, who practice daily his threefold form of rebellion against heaven.

Calvin's creed received so fine an illustration at the Synod of Dort, that it is worthy of notice here. When

the doctrines of Arminius began to prevail in Holland, the Calvinists, or Gomorists as they were now called, appealed to a national Synod, and the Synod of Dort was convened, by order of the States General in 1618. It was composed of ecclesiastics from the United Provinces, as well as from the Reformed Churches of England, Hesse, Bremen, Switzerland, and the Palatinate.

It was first proposed that the Arminians should state and vindicate the grounds of their doctrine in fair discussion; but when the Calvinist deputies collected they claimed the right to keep Calvin's creed, and break the law of truth and justice in thought, word, and deed daily. They therefore excluded the Arminian deputies from the assembly; they tried their case without hearing them; they pronounced them guilty of pestilential errors, and they condemned them as corrupters of the true religion of Calvinism.

Calvin's doctrines were now so effectually applied to the Arminians, that they were deprived of their posts and employments; their ministers were silenced, and their congregations suppressed. The great Barnaveldt was beheaded on a scaffold, and the learned Grotius was condemned to perpetual imprisonment, but he escaped to France. Thus Calvin's law was kept in thought, word, and deed, by perfidy, robbery, and murder.

I was going down through my meadow when the grass was long, and I saw a strange beast marching along at his leisure, as though he were master of the place. I was desirous of inspecting him, and ran before him; but he marched forward in his path, and looked up at me with an air of surprise which seemed to say: "Clear out of that, or I'll make an example of you." I stood my ground; but a little dog I had with me no sooner got a clear view of the beast than he cleared out for home as quick as his heels could carry him. While this tenant of the forest and I stood confronting each other, he struck me like a flash

of lightning ; and though I could discover no movement or instrument by which the strange work was done, his head being toward me all the time, I was peppered from head to foot with a stench that could be felt at the distance of a mile. The skunk then walked on unmolested in his path, and I marched home ; but when I entered the house, my family immediately concluded I had fallen into bad company.

Thus bad religious doctrines taint the character, proving that the man has somewhere fallen into bad company. The odor of the skunk is not felt at a greater distance than a mile or two ; but the odor of bad doctrines, in mobs, conspiracies, war, and carnage, is painfully felt at the distance of many thousand miles. And whoever he may be who believes that the divine law is to be "broken daily in thought, word, or deed," by any word or act of falsehood or injustice, supplies the clearest proof of having fallen into bad company.

The following are a few of the propositions attempted to be proved concerning Calvin ; but some of them have not been distinctly specified for want of room :

1. That Calvinism is a new religion, as distinct from the Protestantism of the Reformation as the religion of Hildebrand. To love God and keep his commandments was the religion of Luther. To love God and break his commandments daily was the religion of Calvin.

2. That Calvin's religion blighted the Reformation, stopped the march of half the Nations of Europe to Protestantism, and drove them back to Rome.

3. That its doctrines, which are illustrated in the death of Servetus, are among the most wicked that ever appeared on earth.

4. That Calvin is the founder of free-love among Protestants, "daily, in thought, word, and deed."

5. That by opening a thoroughfare through the law, he is virtually the founder of all Protestant sects.

6. That as practical infidelity, which is the worst species of it, consists of the violation of the divine moral law, Calvin's creed, by its unlimited liberty of vice, is the foremost teacher of this within the bounds of Protestantism.

7. That his extraordinary fame is derived from his efforts to destroy the divine law, and supply its place by his own gnat-straining code.

8. That all the excellence found among Calvinists is derived from the Bible, and the right of private judgment which Calvin had no power to suppress.

9. That Calvinism has no divine authority, having none from a law which is an "impossibility," and none from a Gospel that believes this.

10. That Calvin originated a new condition of Church-membership, in direct opposition to that of the Bible, as illustrated in the inspired history of the Church.

11. That this new condition of Church-membership is proved to be anti-Christian, by the exclusion of fifty million Protestants from the Church of their fathers.

12. That Calvin's creed changes the nature and objects of the Gospel of Christ, so that it is no longer omnipotent power to keep the law, but liberty for unlimited hidden vice.

13. That his system, by its liberty in opposition to the law, proves itself to be antinomianism.

14. That its professions of piety, with daily sin, are the two things, and the only two, which constitute hypocrisy through all time.

15. That the five points of Calvinism must be emphatically the five points of knavery.

16. That his creed proves his holiest, or elect men, who assert they practise daily his threefold task of sin, to be more wicked than the reprobate, who are not thus bound.

17. That Calvin's doctrine of "the impossibility of observing the law" proves that Satan is unjustly condemned for breaking it.

18. That God never made Calvin's decree, is proved by its assigning the greatest task of sin in its threefold form to the holiest men daily.

19. And as this decree fixes the destinies of rational beings forever, it is therefore the Supreme God of his system.

20. That as this God foreordains *whatsoever* comes to pass by the elect men among the women, it must have been made by Calvin, by the Devil, or by some other wicked person.

21. That his creed never could convert a sinner from the error of his ways; because those who practise it daily, in thought, word, and deed, live in the worst errors.

22. That his creed places its ministers in the most unenviable position, of teaching in the Catechism what they are ashamed to teach in the pulpit.

23. That it is evident the most wicked transgressor in any of his Churches could prove, before any court of justice, that he did not surpass the license of his creed.

24. That the worst errors that ever spread in Protestant Christendom are those which teach that Christ's simple law of justice and charity cannot be kept, and these originated in Calvin's creed.

25. That his system proves the world already converted, to break the law daily, in thought, word, and deed, if the people only cry, Lord ! Lord !

26. That the hostility of his creed to the Bible, to reason and sense, is proved, by its teaching that little children, when converted at four years old, break the law daily, in thought, word, and deed, and "deserve God's eternal wrath and curse."

27. That his creed has introduced into Protestantism a system of gnat-straining, the sure mark of false religion in all ages.

28. That as the law of Christ, which is his moral perfections, is not included in the definitions of Calvin's religion, it must be false.



29. That the destructive nature of Calvin's religion is manifest, by the unlimited liberty it gives for the violation of the marriage covenant, daily, in thought, word, and deed.

30. That its doctrine of the divine sovereignty represents the Creator as the direct author of all falsehood and injustice, by creating the majority of men for the purpose of roasting them forever, while it brings those to heaven who are all their lives like the Devil, in the threefold forms of guilt daily.

31. That Calvin's creed has turned the entrance into Christ's Church into a door of falsehood, by which deceivers may enter by feeling and lip profession, while honest men are kept out.

32. That it robs Christ of his highest right in his Church on earth, by an inquisition to judge the souls of men, and select those that are worthy to be probationers for eternity.

33. That Calvin's creed of election has led to the exclusion of the masses from the most valuable of all heritages, depriving them of their birthright, unless they beg it back from those who have taken it away.

34. That its direct tendency is to turn the Church of Christ into a den of thieves, who are made to profess the covenant: we break the divine law daily, in thought, word, and deed.

35. That this creed represents the Apostles, as holiest men, breaking the divine law daily, by free-love among the women.

36. That Calvin's creed concentrates, in its threefold daily task of sin, a greater amount of rebellion against heaven than was ever professed by any anti-Christian creed, ancient or modern, Heathen or Mahometan, Terrestrial or Infernal.

37. That his creed represents the Calvinists as having developed downward to such an extraordinary extent,

that they can now reach no lower depth, being in the same state of "*total depravity*" with Devils.

38. That the doctrines of Calvin's creed prove the attributes from which they spring to be opposed to those of the Deity; sustaining the conclusion that the God of his system is not the God of the Bible.

39. That it is impossible for a man who follows Calvin's creed to have any moral principle, because the law of justice and charity, which he breaks daily without limit, is the only thing that is moral principle.

40. That the elevation of Calvinistic countries, in spite of the destructive power of all the errors of Calvin's creed, proves more clearly than all other arguments together the infinite excellence and power of the Bible in the hands of the people.

41. That, as the exclusion of the moral law from the definition of religion is the distinguishing mark of a Jesuit, and Calvin thus always excluded it, he was therefore always a Jesuit.

42. That all Protestant sects which follow the example of Calvinism, excluding the moral law, or only including one of the moral perfections, called love, in the definition of their religion, may therefore be justly called Protestant Jesuits.

To sustain the impossibility of keeping the law, the sins of some of the great men of the Bible are cited. Thus Abraham equivocated, Rebecca deceived, Jacob supplanted, Joab and Jeremiah cursed the day of their birth, David fell, Peter lied, and Paul fell into contention with Barnabas. But Abraham, Rebecca, and Jacob lived before the law was written; and what commandment is broken by cursing a day or a night, or by sharp contention about an important matter? But granting that each of these men sinned. Does it follow that, because each of these good men sinned once in a recorded lifetime, therefore those are saints who wallow daily in the threefold mire of guilt?

The Teacher of the human race has not neglected those who have been so unfortunate as to be educated in a bad creed, whether Catholics or Calvinists. Two of his parables seem to have been designed for such, to prevent uncharitableness in our judgment of individuals. In the first he says: "What think ye? A certain man had two sons; and he came to the first and said, Son, go work in my vineyard; and he answered and said, I will not, but afterward he repented and went. And he came to the second and said likewise; and he answered and said, I go, sir, and went not." The creeds of these two were reversed in their application to their conduct. None could have a better creed for the occasion than the son who promised obedience, or a worse than he who refused to obey just parental authority; but he whose creed was right, did wrong; and he whose creed was wrong, did right.

The Priest and the Levite, with their boasted creed of divine purity, when they saw the man who fell among thieves, "passed by on the other side;" but the Samaritan, whose creed was wrong, when he saw him, "bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."

These parables never were designed by our Lord to sanction teachers of error; for he denounces such as blind guides, and tells us that if the blind lead the blind, both shall fall into the ditch; and he teaches the same truth in almost every chapter of the Bible. But these parables teach us that Christ, like the good Samaritan, will have compassion on the man who has fallen among the thieves of bad creeds, and that whoever disobeys them, like the son who afterward repented and like the good Samaritan, will enjoy the twofold reward of resistance and compliance in the right.

The following is from the travels of that eminent author, Rosemerry: "I spent a fortnight very agreeably," says he,

“with the amiable family of my old friend, Rev. William Wildman. Before preaching on a Sunday evening, he used to repair to a clump of trees, to gather electric fire and ideas for his sermon; and this evening he asked me to go with him. I objected, lest I should occupy his attention; but he told me he did not want to tire his mind before he entered the pulpit, that he might do justice to any divine message he received while preaching.

“Soon after we commenced walking in the gloom of the trees. The Devil came marching up and said: ‘This is a fine evening, gentlemen.’ ‘Calm and delightful,’ I replied, and then, concluding that he was an old acquaintance and neighbor of Mr. Wildman, I did not interrupt their conversation.

“Satan’s self-esteem soon turned the conversation to his own personal history, and he thus proceeded: ‘I have been out among the stars,’ says he, ‘planting colonies, and before I started, I ordered my railroad to be put in working order. Planets, moons, meteors, and comets are its cross-ties, and their perpetual motion make repairs often necessary. My locomotive is driven by super-electricity, which exceeds the fleetness of your telegraph as much as light surpasses water.’

“Rev Mr. Wildman now began to look more narrowly at the stranger, while talking of his astonishing travels. He suspected him to be either a lunatic, or some strange being from some other world; but on seeing his cloven foot his doubts were ended, and he stepped back, intending to withdraw from such company. Satan, on perceiving this, commenced giving the minister an advice before they parted, and said, ‘I know that you are the minister of this Calvinistic flock, and the interests of my followers demand that you should not go so far in your daily task of sin. Your Catechism requires too much transgression daily, and the lives of many are shortened by it. It would be far better if you would teach the people on Sun-

day morning to say, 'we break the divine law in our thoughts one day, and in our words the next, and in our deeds the third day.' You know I spoke the truth when I talked with Job and with Christ, because it suited my interest. My object is that each servant of mine should live a long time on the earth, that he might do a great work for me, and not be cut off in the middle of his work. By stuffing every form of rebellion against heaven into the short space of one day, you overtask my disciples, and many of them can't stand it. You prove yourself overzealous in my cause, and I want you to give only a general license for sin in the time of temptation.'

"My friend listened with rapt attention, transfixed by the presence and great history of the personage before him; but before the address was finished, he gathered more confidence, and said, 'Thou art Satan, the great enemy of man, the most wicked being in the universe, and the greatest rebel against heaven.'

"'It is true,' interrupted Satan, 'I am the greatest rebel; but you clearly teach the greatest amount of rebellion in the shortest time.' My friend was now about to leave, when Satan said, 'Stop for a moment, until I read you a telegram or two that I received the other day on Neptune.'

"Mr. Wildman now remembered the precept, 'resist the Devil and he will flee from you.' Curiosity also led him to pause, while Satan drew out a black scroll, not larger than a cent, and began to read as follows:

"'From Rambo, second in command. To his Satanic Majesty, on Neptune:—Before you left you told me that in all your visits to the South, as far as the antarctic star and beyond it, you did not find among the inhabitants of any planet so much openly professed rebellion against the highest laws of the universe, as were found in Calvin's Catechism. Your observation turned my attention to this subject, and in my recent visit to the North Star, and



all the planets and suns around and beyond the Great Bear, the facts I have gathered confirm my belief that Calvin's Catechism professes more outrageous zeal for your Empire, and fiercer rebellion against heaven and all that heaven contains, than is found among all the planets of space.'

"The reverend gentleman now resolved to leave, when Satan cried, 'One word more, and then I'm done.' He now drew out another black scroll, not larger than a cent, with no visible writing on it, and began to read, 'From Iribo, third in command of the lower regions. To his Satanic Majesty, on Jupiter's largest moon:—I have the honor to inform your Majesty that the fairies of the moon, in their visits to the earth, learned some Calvinistic doctrines, requiring daily sin in every possible way, which led to a terrible war among them. I despatched a hundred and fifty legions of our best troops to assist our party. When they returned, I liked Calvin's Catechism so well that I enforced it among a thousand legions, that they might say, like Calvin's elect men, 'We break the divine law daily, in thought, word, and deed.' They bore the terrible yoke seven days, and then gave me to know they could stand it no longer, nor bear their powers to be taxed by such an enormous amount of rebellion against heaven, or against any other power. I told them Calvin's elect men of the earth had borne it for three hundred years; but they gave me to know they would not bear it three days longer, and flew to arms, raising the greatest rebellion that has ever been in hell. It required ten thousand of our best legions to overcome the insurgents. They fought with every destructive weapon. They fought when their heads were cut off, and when all their limbs were cut off but one they fought with that, and when their bodies were cut to pieces they fought with their tails. The terrible battle raged through all the bottomless pit, and through all the lake of fire for fifty years,

without a moment's intermission, accompanied with a frightful torrent of squeals, yells, shouts, cries, and groans of rage, fury, and defiance; they fought until they were all cut up into ribbons, and it will require a hundred years to gather up the scraps of their bodies and weld them, before they are fit for service; and they have given me to know that they will raise another rebellion, and bear another defeat equally disastrous, before they will follow the example of Calvin's elect men in the fearful drudgery of such an amount of rebellion against heaven 'daily, in thought, word, and deed.' The moment Satan uttered the last sentence, he disappeared in a flash of fire."

I here subjoin another extract from the travels of Rose-merry: "I spent seven years," says he, "among the Gorillas of the interior of Africa, for the purpose of studying their language and manners, that I might write a correct history of these giants with four arms. A regiment of them, well-trained, would do terrible execution in a charge. When I was returning home by a circuitous route, I was shipwrecked on the coast of Borneo; I lost all my manuscripts and everything else, and would have perished had I not met with a company of Orangs in a forest where I was searching for berries. Having spent seven years among them, for the purpose of making myself acquainted with their language and manners, that I might include a history of them with that of the Gorillas, I was one day with a hunting-party of them in the outskirts of the forest, and we heard the crack of a gun. My friends the Orangs immediately hid themselves; but on peering through the trees, I was delightfully surprised to see my old friend and fellow-traveller, Sir Templeton Wing. After a most hearty greeting, and rapid review of our travels, with all their exciting scenes and incidents, I turned his attention to the state of religion in Europe and America.

"The Catholic religion," says he, "is now triumphant

in the Old World, for the Pope has proved his infallibility beyond a doubt."

"How was that?" I said.

"The Pope sent a challenge," says he, "to the Protestant Nations of Europe and America, for the purpose of proving his infallibility; which gave them to know that they must acknowledge the truth of this grand doctrine of his Church, unless they founded a corporation of bachelors, who would lead as many young women into dark corners in the daytime as the Priests. If they succeeded, the Pope was to renounce his infallibility; but if not, they were to acknowledge his supremacy. The chief Nations of Europe prepared for the contest, and granted their corporations every privilege, for the purpose of luring young women into dark corners; but after seven years' trial, competent judges pronounced the effort a total failure on the part of the Protestants."

"That triumph," I said, "is a heavy blow to the Protestants; but what about America? Have you heard any news from that great country, where European institutions in government and religion are tested and overthrown, if found opposed to the interests of the people?"

"A few months before I left," says he, "I attended a great meeting there. It was the greatest meeting ever held in America. It was convened to test a doubtful point in doctrine. Many of the ablest Calvinistic divines of the sects believed that it was going too far to teach the elect men to say that they broke the law without limit, and that there should be some law left among the women, which they should be bound to respect. A great controversy arose on this subject, and each party contended with all the fierceness of the decrees. When the energies of both parties were exhausted in the war, they proclaimed a truce, and agreed to settle the controversy forever by holding a great camp-meeting, where the people should have full liberty to practice Calvin's creed for one week. If the

meeting raised the people to higher Christian excellence, the creed was to triumph; but if its practice injured the people, Calvin's gospel should be renounced to a considerable extent, so that, instead of the usual liberty daily, in thought, word, and deed, they would have to make the Catechism say, 'We break the law once a week, in thought, word, and deed, among the women,' which would reduce the liberty of the elect men to one-seventh of what it formerly was. Here lay the question of the mighty struggle, whether the empire of the corporation should be reduced to one-seventh of its former dimensions."

"There is one point in the question that ought to have been defined," I said. "The law of the Mahometans prohibits the eating of the hog, because one undefined part of him is bad; leaving each one to point out the dangerous part, in which they differ so much that every part of the hog is eaten. Thus, by neglecting to point out the day of the week on which the law might be broken, they left the whole week at the mercy of transgression."

"That point," replied Sir Templeton, "they might afterwards settle. The great camp-meeting," he continued, "was held in the plain of Tampico, fringed with evergreens in blossom, and surrounded by a primeval forest, whose monarchs had been in the vigor of life while the wars of the reformation were raging; but they had never seen or heard of such a meeting as this. It was attended by a million and a half of people, with their Dominies from all the denominations of Calvin's creed: Presbyterians, Baptists, Congregationalists, Reformed, smaller sects, and Methodists."

"The sects of America," I said, "agree better than in some parts of Europe, where there is a Church establishment receiving government support, provoking the envy of others."

"That," continued Sir Templeton, "may account for the union among them, and it is drawn closer by the millions

outside, which are ready to swallow the sects. The ordinary camp-meeting is held in the open air ; but, owing to the superior importance of this meeting, it was deemed right to dispense with tents, except those on the outskirts ; and a great palace was erected to protect the people from the rain and the burning heat of July. All the arrangements were made subservient to the illustration of Calvin's creed ; and for this purpose clerical officers were placed at the places of entrance, to hand every man and woman a scroll, which they wore round their foreheads with this inscription :

" WE BREAK THE DIVINE LAW DAILY IN THOUGHT, WORD, AND DEED, HERE THIS WEEK, INCLUDING THE NIGHT."

" A week of such license as this led swarms to the great meeting from all the great cities ; pickpockets, gamblers, vagrants, drunkards, roughs, and rowdies ; one man lost a jewelled watch five times by the same thief, whose hat was adorned with Calvin's license, and each time he received it back by offering three hundred dollars reward. There were four miles of tents lining the walls, with intoxicating drinks, surrounded with drunkards, and four miles of tents for the vilest class of both sexes. All these had the scroll from Calvin's Catechism tied round their foreheads, and over each tent-door of infamy it hung in large red letters—'*We break the divine law here this week in thought, word, and deed,*' by day and night."

" The clergy," I said, " must have found themselves in a strange position, for they never encourage their people from their pulpits to practise their catechism, breaking the law without limit, but rather condemn it."

" Their conduct at this meeting also," continued Sir Templeton, " was the same as usual. Though the agreement made by the deputies at the truce provided that the people should have liberty to keep the law of their catechism, by doing all evil, yet the clergy endeavored to restrain them by preaching excellent sermons ; and one of



the best of them was preached by a moderator whose name was Dr. Scattergood. He took his text from St. Paul's words: 'We are not under the law.' In his discourse he called this, the old law, or ten commandments, which was to be broken daily, in thought, word, and deed, because it was distinct from the new law, under which we now live. So eloquent was his discourse that forty brokers, who were also railroad directors, from Wall street, came forward as candidates to enter the church; and their reception was one of the finest things at the meeting. Half a million people gathered round to hear them answer the questions of their new Christian profession."

"This," I said, "was an extraordinary proof of the preacher's eloquence, for the delusions of sheetrags and metal are only surpassed in destructive power by those of free-love."

"They were not wholly free from the pains of such temptations on this great occasion. While the Doctor was receiving them into the church," continued Sir Templeton, "there were two men who broke the solemnity of the sacred ordinance, causing his eyes to burn like candles at the insult offered to the penitents on their return. While they were answering his questions concerning doctrine, and came to that part where he asked them:

"'Q. Can you keep the divine moral law?'"

"Instantly the forty directors cried, in the language of their new creed, and with a resolute voice:

"'No. We break it daily in thought, word, and deed.' 'By free-love among the women,' cried a wag on one side. 'By swindling stockholders,' cried a wag on the other side. This created so great a sensation, breaking down the solemnity of the sacred ordinance to such an extent, that the clergy would have had these fellows immediately arrested; but it had been previously arranged, that the authority of civil law should be shut out, that Calvin's creed might be illustrated without any restraint.

“When the Doctor’s services were ended, I saw a great crowd gathering in the centre of the palace, and on hastening thither, I found they had placed a statue of John Calvin on its pedestal. His aspect was fierce, his eye dilated by excitement; on the outside of his right arm, in which he held a drawn sword of rusty iron, his famous motto, ‘The impossibility of observing the law,’ was engraven; on the other arm was also inscribed the doctrine of his catechism contained in the scroll, that shone on the foreheads of the vast assembly; the ten commandments were before him on tables of stone, all hacked and hewed to pieces, as by the blows of his powerful sword.

“While the crowd was gazing at the Hildebrand of Protestantism destroying the law, Rev. Dr. Brown, a Baptist Minister, stood up to commence divine service. He preached from these words of Solomon’s Song: ‘His banner over me was love.’ In his discourse he dwelt on some freaks found in the decree, by which such men as Joab and Peter were thrown into the arms of Satan. He proved that Peter’s sin was by divine appointment, and that if young people made a tour in the regions of free-love or of swindling, the elect among them could not be blamed; because ‘whatsoever came to pass concerning them had been foreordained,’ and that on their return they might expect to receive the honors and rewards of those who wallowed in the mire, like the publican and the prodigal; while those who never wandered, like the prodigal’s brother—and like the Pharisee who was no adulterer—were rejected.

“Six barrels and a large cask stood before him,” continued Sir Templeton, “and when the sermon was ended he commenced baptizing an old man and six Catholic children, who had been converted at the early age of six years by his zeal. The crowd was wonderfully excited to get a peep at them, chiefly because the Catholic Bishop had confirmed the children as members of his Church and

heirs of heaven ; and before their conversion they attended the Priest at the altar, clad in white, representing Angels. All plunged into the barrels in full dress, and, when drawn out, two of them threw out about two quarts of water, while their eyes were turned up with fright ; and when the old man put up his head in the cask, he would have looked like a mermaid, but he spouted like a whale.

“When the little creatures,” continued Sir Templeton, “were able to stand on their feet, the Doctor employed many arguments to prove that the Baptist Church was holier than that in Heaven, by rejecting from its membership even elect infants who were all received above.

“‘Tell me, my children,’ he said, ‘what is the chief thing you are to do as Church members?’ and he looked over at the gray-headed man, to show him that he was expected to respond with the children. The coarse voice of the old man and the insect voices of the children all sung out :

“‘We break the divine law daily in thought, word, and deed.’

“After a short pause again he cried : ‘Tell me, what is the position in which your baptism has placed you ; that is, what is the most striking thing connected with it?’ Immediately the voice of the lion and of the birds sung out : ‘We are under God’s eternal wrath and curse.’ ‘This quotation from our Catechism,’ says he, ‘describes the state of the converted in consequence of continually breaking the law.’

“I heard another Baptist minister preach there,” continued Sir Templeton, “and such was the power of his eloquence, that twenty-five pregnant women entered the Church by diving. I afterward learned that seven of them brought forth idiots, seven died in childbirth, and seven had still-born children.”

While Sir Templeton continued, I sat with my mouth open, for an ardent desire to hear calls on aid from the

nerves of the mouth, whose auditory power can render great assistance in strengthening the impression on the mind; but I cried, interrupting him, 'Did you hear afterward concerning the forty directors?'

"I only discovered one important fact concerning them," he replied. "While walking across the great Temple, I saw a woman weeping bitterly as she leaned against one of the pillars, and I inquired what was the matter? In the midst of a bitter cry, which raised her head and made her words almost inarticulate, she said: 'These directors have ruined me and my family of fourteen children. My husband,' says she, 'when he died, left me \$50,000; and I was so desirous of providing for my children, that I purchased \$10,000 worth of stock in each of five railroads, in which these men were directors. The stock was at par when I bought, and I received dividends once; but they paid nine millions in bribery to Legislators, Judges, and Magistrates, which enabled them to issue one hundred and fifty million stock. All this they pocketed. They now divided the traffic of the roads, selling the coal business to one company, the cattle business to another, the express business to a third, and the passenger business to a fourth for immense sums, which left the earnings of the roads so small that they could not pay the employes. The stock fell to three per cent., and when the roads were brought to the hammer, they bought them for a trifle, cutting off the stockholders. I went to expostulate with them, weeping, in the name of my deceased husband and of my fourteen children; but they laughed at me, and said: We are men of honor. We entered the church and pledged ourselves most solemnly that we break divine law daily in thought, word, and deed; and they turned their back to me in scorn.' She now screamed and wept most bitterly, leaning against a pillar, repeating the words in a most heart-rending tone, 'What will become of me and my fourteen children?'"

"It is astonishing what power vice possesses," I said. "It sometimes grows until it takes full possession, transforming its victims into personifications of covetousness, drunkenness, or lust. And many of them have no sentiments which respond to the appeals of honor or religion."

"I saw no procession," continued Sir T., "in the great palace so wretched as one composed of State's prison birds, Doctors who practised the letting-down plan, and city corporation men, with some of like classes. The stamp of infidelity, roguery, atheism, and despair, sat deep in their faces. As they marched, some of them tore the motto of Calvinism out of their hats, and stamped it wickedly, proclaiming it the cause of their ruin. Three of them had been appointed to compose a hymn, which they sung as they marched, called

*"THE HYMN OF THE FIVE WORST CLASSES.*

"Shall the spectres of guilt and their train of dark horrors  
Be our constant attendants in our heaven-cursed abode,  
Till our misery is sealed by the monarch of terrors,  
And our sins flaming round show the anger of God ?

"O, yes, for the voice of our guilt hath ascended,  
And our thievish injustice is written in heaven,  
And the night of our weeping shall never be ended ;  
For without restitution sin can't be forgiven.

"And the storm fiends of vengeance shall mock at our moaning  
While hot vials of wrath on our heads shall descend,  
And the gold we have stolen, as metal when burning,  
In our bowels shall boil through a night without end."

"Don't you know," said a clergyman who stepped forward, "that perjury, whoredom, robbery, and such sins, are not excepted in our Catechism from those sins in thought, word, and deed, that we commit daily, and that our religion does not consist in keeping the law, but in keeping holy affections ?"



“‘Good,’ cried some of the robbers, ‘then we have nothing to fear. It is not necessary, then, for us to put away our vices and crimes, for we can manufacture plenty of holy affection to cover the continual practice of them, and we are never more full of love, gratitude and joy, than when we are enriched by plunder.’

“At some distance,” continued Sir T., “I saw a man that looked like a minister mounted on a stump. He announced his intention to commence divine service, and as the crowd gathered round, he sung the following hymn of his own composing :

“‘ Lord, save the land from the woe and the wailing,  
That every soul may in bitterness taste,  
So long as a lawless religion of feeling  
Shall seek to establish the reign of the beast.

“‘ But hasten the time when the mind’s calm dominion  
Throughout the heart’s empire in triumph shall reign,  
And love, truth, and justice illumine the pinion  
Of the soul in its flight through a world of pain.

“‘ O hasten the time when this law in its beauty,  
The essence of heaven’s chief fountain of might,  
Shall lovingly stamp on each soul sacred duty,  
The best thing yet known by the angels of light.’

“No sooner had he finished the singing of this hymn, than a coarse-looking man looked at him sternly and cried, ‘You will please come down out of that, Mr. Legality, we want no such legal stuff here; that can do no good. We want the gospel.’ Others cried, ‘Let the man preach.’ But the coarse man contended, in a loud harangue, that this meeting was convened to illustrate the grand doctrine and motto of Calvinism on the front of their hats, and that no discordant doctrine should appear at the meeting. The preacher quietly withdrew.

~~“I now hastened,”~~ continued Sir T., “to another part of the palace, where the Rev. Dr. Oldfield was commenc-

ing divine service. He preached from the words of St. Paul, 'All the law is fulfilled in one word, thou shalt love thy neighbor as thyself.' The fame of the preacher collected half a million round him, and they listened with rapt attention, while he proved that in all cases where a man is pledged to break the law daily, he is bound to love his (female) neighbor as himself.

"The religion of our Church," he cried, 'consists of two things, and only two. It is well defined to consist of "holy affections," continually breaking the law. These holy affections are love, and what is love breaking the law but free-love?' Again he repeated the words with such energy of voice that half a million could hear, 'Are not the holy affections, or love that continually breaks the law, neither more nor less than free-love? I am none of these clerical cowards,' he cried, 'who hide or deny in the pulpit what they teach in the Sunday-school.' At the conclusion of the discourse he pointed to the scroll in the front of their hats, by way of application. 'This meeting,' says he, 'has been convened to decide the most important questions that ever agitated Calvinism; and in accordance with the spirit of our time-honored doctrines, I have prepared a hymn of my own composing, to be sung at the conclusion of this discourse, and I want you, while we sing it, to throw in your voices lustily and in earnest, that the primeval forest and blue heavens may hear the sanctified doctrines of our holy religion, concentrated in this hymn.'

"The reverend gentleman now read the hymn as follows, and then sung:

"Lord, help us to love and obey,  
And walk by our righteous creed  
Of unlimited guilt through each day,  
And by free-love in thought, word, and deed.

CHORUS.—Whack! I'm whipt, but the [REDACTED];  
Whack! the [REDACTED]

“ ‘The holiest bond may be riven,  
The greater as well as the less;  
Our decree carries none up to heaven  
But saints who thus daily transgress.  
CHORUS.

“ ‘Then firm to those ~~we are~~ we are bound,  
And we fight that we may not be caught,  
While ~~for Calvin~~ for Calvin ~~we~~,  
And his battle must daily be fought.  
CHORUS.

“ ‘How indulgent we are to the youth ;  
In every dark hole they can find,  
They may laugh at all justice and truth,  
And fling all restraint to the wind.  
CHORUS.

“ ‘No people in all backward time  
Were more free in the use of their powers,  
No monkeys in Southern climes  
Have a creed more indulgent than ours.  
CHORUS.

“ ‘There are two codes to which we still cling—  
Seem exceedingly fair among men—  
In the dark be like bats on the wing,  
As free as fat mice in their den.  
CHORUS.

“ ‘Lord help us to scatter ~~the~~  
In the flowery ~~the~~ youth,  
That by free-love in thought, word, and deed  
They may prove we teach nothing but truth.  
CHORUS.’ ”

“ ‘Had I been there,” I cried, “I should have liked to know what opinion the crowd entertained of that discourse.”

“ ‘Some were dissatisfied,” continued Sir T., “and waited to escape from hearing him; but the crowd was so packed that they could not. They freed him from the charge of

inconsistency, and the general opinion pronounced him unsurpassed as an expounder of Calvin's doctrine. The Doctor was President of a Theological Seminary for the training of ministers.

"On the second day of the meeting," continued Sir Templeton, "the great marriage took place. It was the greatest wedding ever held in America. Three thousand five hundred happy pairs were united in one hour by as many Dominies; nor was their union the blind result of impulse; it had been published that none should possess the distinguished honor of being married at that great meeting but those who had been courting for three years. This long courtship was designed to give them such opportunities of knowing each other that none afterward might be dissatisfied and seek divorce."

"It must have been a surprising spectacle," I cried, "to see so many married at once."

"The great event," continued Sir Templeton, "was made more memorable by the coruscations of genius that shed their light on it. Three months beforehand, great rewards had been offered for the best poems on the subject. William Mulloy won \$10,000 by making the best introductory poem, and though one of the candidates for marriage, he read it with a fine grace, just as the three thousand brides and bridegrooms rose to join hands before the Dominies. These are a few lines of it:

"True manhood kindles soul-consuming fires,  
Awakes unbounded, pure, sublime desires;  
Would rise superior to a Homer's name,  
Darts through creation like electric flame,  
Pervades all bodies, finds their secret laws;  
In all effects beholds the Almighty cause.  
Can wield an all-creating power of thought  
That calls up worlds or brings them back to naught;  
And on the summit of the joys of life,  
Ne'er kissed a woman but his own sweet wife.

"When sickness draws his curtain o'er the day,  
 And noontide beams shall own a swift decay,  
 And death's fell ministers around attend,  
 To cause and hasten thine approaching end;  
 Who then shall feel thy soul-depressing sighs,  
 And still attend thy couch with weeping eyes,  
 And try by every sympathetic art  
 To mitigate the pangs that rend thy heart?  
 From sore anxiety and wasting grief,  
 She finds no refuge but in thy relief.  
 Attend to nature, sacred truth thy guide,  
 Trust thy directors, plunge into the tide;  
 Now gentle waves of loveliest bliss confest,  
 Heaving around shall bear thee on their breast;  
 A warmer sun shall beam around thy head,  
 And milder air its fragrant influence shed;  
 Transcendent joys within thy spirit glow;  
 Through every year it shall be thine to know  
 Of earthly goods a good wife is the best;  
 A bad will save you from a moment's rest.'

"Five thousand dollars," continued Sir T., "had been offered to the bridegroom who would compose the best song for the great occasion, and the prize was won by Tom Carroll. At the conclusion of the ceremony, which lasted about two minutes—for the marriage ceremony in America consists of little more than the parties coming together before a Dominie, or Squire, and joining hands; even a ring is seldom used—they sat down to prayer, and when they rose, they all joined with Carroll. Each bride and bridegroom stood facing each other, with their hands clasped, which made the little ceremony more affectingly impressive, while they sang:

"What now is the hope that I cherish,  
 That blooms in thy sweet little smile?  
 Does it tell me of joys that shall perish,  
 Whose beams can endure but a while?  
 The Winter-rose carelessly shedding  
 Its fragrance so scanty around,



Portrays to my mind the poor wedding,  
Where only such pleasures are found.

“What then is the hope that I cherish,  
That blooms in thy loveliest smile?  
'Tis an enjoyment that never shall perish,  
'Tis pleasure that cannot beguile;  
'Tis the hope, though all woes should assail me,  
And these sure no mortal could flee,  
And all joys of humanity fail me,  
I'll still find a true friend in thee.’

“The three thousand five hundred now formed a circle, and each pair joined hands, while they sung a hymn, composed by Elizabeth True, one of the brides, by which she won \$5,000. The following are the two last verses:

“O thou in whose Almighty hand  
Our endless chain of being lies,  
To be disposed by thy command,  
Where'er each deathless spirit flies,  
On this, our glorious wedding-day,  
Baptize our souls with sacred power,  
To keep from every evil way,  
To bless through every future hour.

“By love divine our spirits blend,  
That we may in thine image shine;  
To thee each passing day ascend,  
More pure, more heavenly, more divine;  
May nothing our young friendship blight  
Until its sacred form shall rise  
To shine in heaven's eternal light,  
And bloom immortal in the skies.’ ”

“Did you ever hear how those young folk succeeded in married life? Their courtship was so long, and their marriage so impressive, that I should expect them,” I said, “to be examples of fidelity and happiness.”

“Only three days passed,” returned Sir Templeton, “until three thousand pairs came back, with resolute and

indignant faces, demanding divorce. This power the clergy had obtained, for a week, that their creed might be illustrated. The parties were asked why they laid a foundation for divorce so soon, and they all made the same reply. They said the salvation of their souls was of more importance to them than anything else, and that their creed pledged them to walk by the rule in their hats and catechisms, breaking the law of their marriage covenant 'daily in thought and word,' and specially by the daily 'deed.'

"I hastened away from this depressing scene of disappointment, to another part of the camp-ground, where the mass was surging like the sea, and here I found seven Quakers condemned to be burned. A deputation of most respectable citizens was sent to seek pardon for them, but this was refused. When tied to the stake, they sent a petition, before the fire was kindled round them, that bags of powder might be placed under their arms, but the mob refused, and in justification of their conduct, pointed to the scroll in their hats.

"I now went," continued Sir T., "to another excited crowd at some distance, and there I found five young men brandishing the daggers with which they had just killed their fathers. The old gentlemen had been half millionaires. The young men, who understood their wealth, trusted in it for their support, and learned idle habits, which led to drunkenness. Having fell short of money, they repaired to the meeting, and their fathers refused to give them any, which produced these fatal results. When asked concerning their crimes, they pointed to the doctrine in their hats in which they had been trained from infancy.

"A speculator, on hearing that there was to be no law at the meeting but Calvin's creed, concluded that it would be a good market for revolvers, and he sold a considerable number. Fifteen boys, with these instruments, shot their mothers for endeavoring to restrain them from

the tents of drunkenness and infamy, and whenever accused, they pointed to the scroll in their hats.

"In a corner lay fifty wives poisoned by their husbands, and beyond them, four hundred and fifty husbands poisoned by their wives; and the culprits pointed in triumph to the license in their hats.

"One of the most remarkable spectacles I saw in the great palace," he continued, "were the Legislators of Indiana in procession."

"These men," I said, "were distinguished, before they went there, by the peculiar commerce they opened in their capital. New York lives by marine commerce; Buffalo by lake commerce; Chicago by the grain trade, and the capital of Indiana works at the trade of divorce."

"As agents in separating wives and husbands," he continued, "these attended the great meeting to promote their business, and for this purpose they endeavored to arrest public attention by a procession round the palace. Their costume was most remarkable. Each wore a long white-felt hat, that tapered to a point, which rose about two feet above the brim, and round its dingy sides hung dangling in the blast the roll of Calvinism, and it was surmounted by a large feather from a gobbler's tail. The flying roll of Calvinism which the Dominies gave them on entering, differed somewhat from that which others wore on their hats, and read thus :

"'THE HOLIEST MAN DOTH BREAK THE DIVINE LAW (OF THE MARRIAGE COVENANT) DAILY IN THOUGHT, WORD AND DEED:'"

"The advertisement each carried on his back was as remarkable as the one he carried on his hat. A board about a foot in breadth was tied round the neck of each, and extended to his thighs; the lower extremity was pointed like a pen, and had a pig's or a donkey's tail tied

to it with the hair on. The board was painted black, and had this inscription in large red letters :

“ ‘ We secure a divorce for any man or woman in any of the States, for five dollars. Perfect secrecy until the work is done. We have made this law for the Cabinet and Legislators of Washington, to prove that we are above them.’

“ I stood on a stump where a multitude of thieves were about to slaughter one another with knives and revolvers, in a quarrel about the question, which class of them should take precedence in a procession, with Calvin’s regalia in their hats; but the shedding of torrents of blood was prevented by a gentleman who dashed in among them and offered his services as judge. When they all agreed to submit to his decision, he pronounced his opinion, and proved it beyond a doubt by unanswerable arguments, that in this country corporation and tax thieves were infinitely greater than any other thieves or robbers, and therefore entitled to lead the van in a procession to illustrate the motto of Calvinism.

“ As I was walking along a man mounted, a stump beside me, and commenced singing this hymn, which I took down. He said it was one of his own composing :

“ ‘ O religion, direct me in this lovely vale  
Of sorrow, deception, and fear ;  
Let thy presence revive me when ready to fail ;  
Be my safety when danger is near ;  
Thy omnipotent author and finisher, God,  
Who thy glories to earth has unfurled,  
Shall avenge thy affronts with the strokes of his rod  
On a sinful, impenitent world.

“ ‘ O religion, what mind can thy graces despise ?  
What heart can resist thy fair charms ?  
Thou alone canst conduct in the path to the skies,  
And protect from surrounding alarms ;

Thou fathomless source of unending delight,  
To thee my whole heart I resign ;  
For the sun and the stars shall be buried in night,  
But thy glories forever shall shine.

“ ‘ O religion, thy temple’s foundations are truth,  
And its bright walls are justice and love,  
Whose magnificent turrets ascending from earth  
Reach Jerusalem’s portals above :  
This immovable structure shall firmly stand  
When that of the universe falls,  
And thy children, a happy and glorious band,  
Be forever within its bright halls.’ ”

“ A stout man, with an air of gloom, looked up at the man on the stump, and said, ‘ We want none of your songs about a religion of truth and justice here. Do you not see the motto of our religion in all our hats, by which we are pledged to break and trample the law of truth and justice daily in thought, word, and deed ? ’ ”

“ The preacher on the stump paused for a moment, but as he saw Calvin’s motto on every hat in the gathering crowd, he stepped down with an irritable face, and, looking at his opponent with piercing eyes, he said, ‘ Then, according to your showing, by Calvinists I am to understand a people that employ the sacred names of Christianity, Christ and love, to open the way, and cover the practice of falsehood and injustice in every form, and that continually.’ ”

“ ‘ I have got my eyes opened,’ said a man who stood beside them, as he took off his felt hat, tore off Calvin’s motto and set his foot on it with an air of resolution. ‘ The reign of these doctrines,’ says he, ‘ demands new tactics in saving our cities from politicians who act on them, and are the greatest thieves in the country. When an army or a city is commanded by a corporation, defeat and slaughter come in the one case, and plunder and robbery in the other. And yet, if any man be arrested as the cause of the ruin, he laughs at his accusers and throws the



blame on the others. Thus a number of pickpockets hide one another, while one of them alone could do no mischief with all eyes upon him. In restoring justice to a city in spite of Calvinism, it is necessary to select a Mayor of known integrity, who was never known to seek any political office. Leave him to appoint his own officers, and require him to supply a sheet for each citizen, containing the why and wherefore of each item of yearly expenditure, drawn up with so much simplicity that a boy of ten can understand it. We must reward him with riches and honor for fidelity, but, if he acts unjustly, we can see the hand that does it.

“‘This motto,’ says he, looking down fiercely at the torn one under his feet, ‘this motto on which Calvinism is built sanctions the bribery of the executive, the plunder of the Legislature, and the robbery of the corporation; and all the vampire politicians that swarm out annually to take possession of each city and plunder it, act according to this.’

“‘I now hastened out of the crowd to where a woman was standing on a stump. On inquiry I found she was Mrs. Whisker, from Chicago. She was most superbly attired, and still more remarkable for her beauty. Her forehead was surmounted by a golden band, containing the motto of Calvinism in black letters. She commenced service by a prayer that women might be blessed with an increase of power to maintain their rights, and then read her text, which consisted of the words, ‘Adam was first formed, and then Eve.’ On this she founded an argument to prove the superiority of woman, as she was made of human bone, while the man was only made of dust. ‘This bone,’ says she, ‘always appears in the purposes of woman.’

“‘When she will she will, depend on’t,

But when she won’t she won’t, so there’s an end on’t.’

“‘I am,’ says she, ‘Patriarchate of the sect of the Dinah-

ites, and we claim to be foremost in seeking woman's rights. We commemorate our foundress, the daughter of Jacob, who "went forth alone to see the daughters of the land." It has been said,' she continued, 'that marriage plants the pair on the same horse, and that the woman should sit behind, with her arm round her husband to strengthen his back in the battle of life; but this we deny. We hold that the woman should hold the reins, and if the man will not let her sit before him for this purpose, then she should sit between his shoulders and hold them, and cross her legs before his breast to keep her steady.

" 'I shall,' she continued, 'discuss the three grand rules of the Dinahite Society, whose members in this country may be counted by the million :

" 'First. That the young woman shall hold the right of walking forth at pleasure alone, to see the daughters of the land.

" 'Second. That she shall at all times hold the right of being alone with a man where they cannot be seen, for the purpose of exposing him if she find him to be a woman in male clothing.

" 'Third. That each woman shall make it her duty to seek the improvement of the race, by following the law of affinity, choosing wisely, without respect to her marriage ceremony, who shall be the father of each of her children.

" 'The Dinahites,' she continued, 'may be known in all our villages and cities, by each walking alone, or by giving her arm to a man outside her family, to whom she is not married.

" 'Zoroaster has said that, as nature in animal life has lavished her ornaments on the males while she clothes the females in sober attire, so wise men will keep this in view when choosing wives, and leave gaudy girls to serve as blisters for the stomachs of fools to cure them of their folly. But Zoroaster should have studied the question, Who can know what a woman is until she is married?'"



practised on the letting-down plan. They sported the scroll of Calvinism in their hats; but while all the other mottoes were in black, white, or red letters, theirs were in blue ink; and they marched on the double quick, they were in such haste to be back to their patients, lest they should be out of bed before they arrived.

"Immediately after them came another procession of grim-looking customers, wearing the motto of Calvinism in their hats with another comment, 'We break the moral law daily, in thought, word, and deed, by false swearing in court when it suits us.'"

"The vast assembly," I said, "must have been rapidly sinking by close contact and the contagion of vice."

"The clergy," continued Sir Templeton, "became greatly alarmed; their most solemn warnings could not make the slightest impression; for each pointed to the flying scroll in his hat.

"Philadelphia, Baltimore, Charleston, Mobile, New Orleans, St. Louis, Milwaukee, Chicago, Detroit, Cleveland, Cincinnati, Boston, Buffalo, and New York, sent to the meeting their worst class, as vultures repair to fields of slaughter; and each received the scroll from Calvin's Catechism as he entered the palace, which he wore with the pride of a Baronet on receiving the garter; it seemed an indemnity by Church authority for all the vices and crimes of his life."

"You must have considered your life in considerable danger," I said, "when there was no protection from civil law, or by the justice of any other law; and there never were found on earth more dangerous customers than these holy affections that break the law without limit: no physical contagion is half so quick and ruinous as the contagion of the mind. It is doubtless because of this, that the divine philosophy of the Bible says, 'Blessed is the man who standeth not in the way of sinners.'"

"When misrule began rapidly to increase," continued

he, "I was astonished that all the more decent people did not quit the place; but on inquiring concerning this, I found that the clergy had formed the purposes of the people to continue through the week, that the great question might be set at rest forever. The contagion of vice and of Calvin's doctrine soon began to produce strange fruits. It is clear that the extreme effects of both are the same. When the religion is feeling and transgression, the excitement soon leads the individual to break the law, either against others or himself. If he does not employ his affections in cheating others, they cheat himself. The passions being aroused in threefold daily sin, must clothe themselves in outward or inward violation of law, and this brought the inward saints and outward transgressors of this great meeting into the same vortex. One of the thousand forms of mental disease that spring from a religion of feeling and sin, now commenced to seek the destruction of the meeting. Only two or three at first, who lashed themselves into excitement, threw off nearly all their clothes, and cried, 'We are the naked truth,' and their eyes glared wildly as they continued jumping to a surprising height, with Calvin's scroll on their foreheads. The circle of the mania now began to spread, like the wave produced in a pond by the falling of a great stone; and the spectators sought the high religious honor of being the naked truth by peeling off most of their clothes and jumping into the vortex. Age was no protection from the mania; on all sides they dashed into the circle like bathers into the sea; the soft brown hair of twenty and the hoary locks of fourscore flew as they danced to the music of their shouting."

"I have gathered facts enough," I said, "to prove that feelings, when let loose from law and excited by a false religion, will produce an infinite variety of the wildest phenomena."

"The contagion spread," continued he, "like a prairie-



fire; and while the sexes joined the half-naked fanatics, some sung, 'We break the divine law daily in thought, word, and deed,' which made their paradise; others cried, 'We are in a state of total depravity, like devils;' and others cried, 'We break the law daily as the elect, and are under God's eternal wrath and curse.' The blaze of the passions now towered to heaven, like a city on fire; and though the clergy made every effort to extinguish the flame, they were always met by an appeal to the flying scroll, which now hung round their necks, and like the roll of Ezekiel, contained 'lamentations, and mourning, and woe.'

"I now saw," continued Sir Templeton, "that my life was in danger, and I resolved to prepare for the event which was fast approaching. The inclosure was a temporary structure of thin pine boards, and over these on the roof was spread brown paper, saturated with kerosene to throw off the rain. The frenzy had so increased, that about half a million men and women were proving the excellence of their religion, by the most powerful, holy affections that break the law, even of decency, while they dashed about like swallows in autumn when about to leave, or like flies over a pond in a summer evening, or like rooks plunging in the air before a storm; while some, exhausted, lay senseless on the ground, and others filled the air with wild shrieks, their psychology now produced something still more remarkable. Their exhausted feeling in the heat of their terrible excitement, began to degenerate into evil humors, and the cry now from Calvin's Catechism began to prevail over every other, '*We deserve God's eternal wrath and curse.*' Some cried, 'We are the holiest men who break the law daily among the women;' but the voices of these were drowned by the frightful cry of exhausted feeling. In their madness some seized cooking-faggots, and began to brandish lighted torches as they ran."

"This must have been a frightful scene," I said; "the naked multitude, their violent motions, their frightful shrieks, their wild looks of fanaticism and terror, and, worse than all, the lighted brands and the combustible building."

"I now exerted all my powers to escape," continued he; "but no sooner was I out of the building, than like an electric flash it was all in flames."

Here I interrupted him by inquiring concerning Methodist Ministers.

Sir Templeton continued: "There were in that meeting not less than nine hundred Methodist Ministers, and such is the power of fashion, and so strong was their desire to sustain the evangelical alliance, that each of them had a scroll on the front of his hat, containing a quotation from their creed in Wesley's words:

"'EVEN THE MOST PERFECT WILL ALWAYS NEED THE ATONEMENT FOR THEIR ACTUAL TRANSGRESSIONS—*among the women.*'"

They were so much at home in the religious excitements that they were all in the building when it took fire. The fear of immediate death drove the crowd in every direction toward the doors, but the sound and fright of the fire above and all round, and the madness that had raged inside, nearly robbed all of their senses. Multitudes had lively apprehensions of the fearful catastrophe before it came, but the unequalled spectacle of the dancing fanatics, and the bewildering, attractive power of heated feeling in so vast a multitude, kept them spell-bound. Over the hundred and fifty acres inside the palace, crowded with human beings, not one could see his finger before him, unless when a falling flash of flame illuminated the black smoke. A million and a half of people, with death in its most frightful form around them and above them, formed a most heartrending spectacle. So thick was the smoke which fell from the burning roof, that all soon gave up the

hope of finding the doors, and had they reached them escape was impossible, as they opened on the inside and were immovably locked by the pressing crowd. The want of air soon threw them half stifled on the ground; but before life became altogether extinct, the heat of the building had burst it in several places, and the roof being thin, was so quickly consumed that a little air reached every one to fan the flickering flame of life before it vanished. As they lay on the ground enveloped in black smoke, almost dead, the burning cinders fell on them in such abundance from the roof that their clothes were consumed. When a sufficient amount of air reanimated the throng, and they found a resurrection, they looked like the contents of a graveyard repairing to judgment at the last day.

“I stood on an eminence where the clergy were assembled after they came out, and it was a most melancholy spectacle, illuminated by strong religious feeling, while they poured forth to heaven their gratitude for their deliverance as they sat at prayer; but the devotions of many of them were disturbed by tearing off pieces of the remains of their burning garments. Rev. Dr. Oldfield was the only person who lost his life.

“I mounted a horse, and galloped round to see the crowd marching out of the burning ruins. While some tore away patches of their burning clothes, they expressed gratitude for their deliverance; others jumped when the fire of their remaining clothes touched them, and tore it off in silence; but I saw one respectable looking stout man, the type of many; his skin was badly blistered all over his legs, and while he tore away burning parts of his clothes he cried in great excitement, ‘Dem the creed of Calvin, and dem its illustrations.’”

“That meeting,” I said, “was a valuable experiment on the nature and effects of Calvin’s doctrine, and must have greatly strengthened the hands of the party that wished

the suppression of the daily threefold task of sin, which must affect the soul as morphine by increasing the disease. The reforming party, then, must have had an easy triumph."

"They gained some ground," continued he, "but Calvin's liberty was not wholly abolished. Two weeks after the great meeting I attended another, which had for its object the settlement of this question. There was not a minister, of the three thousand who attended it, had a hair on his body a quarter of an inch long, or one who had less than eleven white patches on his face.

"The Rev. Doctor Harbinger made the most effective speech at this meeting, which was held in Witherspoon Hall, in the city of New York. He is a large man, and has a great profusion of coarse black hair, and this having been entirely burnt off, left his skin like that of a black clipped sheep. There were fourteen white patches on his face to cover the scars of the fire. When heated in his eloquent argument, the blood stole out of several scars and ran down his face, and he wiped it away with a white handkerchief, folding the bloody part when he again applied it. The remembrance of his narrow escape from a fearful death, to which Calvin's creed exposed the multitude, his head shaven by fire, his painful wounds and bloody kerchief, roused his indignation beyond all bounds. In the conclusion of his able speech he cried, 'I would grind an organ from door to door for subsistence before I would teach for another hour the abominations of Calvin's creed; it is not fit to be the creed of the meanest cannibals, and be damn to it.'"

"Had the conservatives triumphed at that meeting," I inquired, "what would they have done with their creed?"

"They intended," returned he, "to teach the boys and girls to break also the civil law daily, in thought, word, and deed, the justice of both codes being the same."

"I intend," I said, "to have this account published."

"It has already been published," he replied, "in all the chief newspapers and periodicals of England."

"It is very doubtful," I said, "whether the blue celestial spaces ever saw a more remarkable religious meeting on any planet of the universe, through past eternity."

"This," continued Sir T., "is a copy of the inscription found on the monument of Rev. Dr. Oldfield. It is of white marble, seventy-five feet high, surmounted by a statue of the great divine, and erected at the expense of the Old School Calvinists :

" This tomb commemorates  
The great talents and invaluable services of  
Rev. Ananias Oldfield, D.D., LL. D., &c.  
Late President of the Theological College of Gath,  
Who lost his life in the fire  
That consumed the Palace of Calvinism in  
June, 1573.

"If pious zeal and reprobating faith  
Could rescue mortal from the jaws of death,  
Free from decay, blessed with immortal youth,  
His sacred energies enshrined in truth,  
Would still continue on our world to shine,  
With deathless lustre and with charms divine.  
Thus in the dark ethereal vault hath shone  
A brilliant orb, to former years unknown;  
From us retired, on us no more to rise,  
Its glory burns in more exalted skies.  
Not all he felt from fire's consuming power,  
Or saw in dread eternity's first hour,  
Could raise a doubt on Calvin's glorious creed  
Of 'daily' war with heaven, 'in thought, and word, and deed.'"



## BOOK III.

## CHAPTER I.

## WESLEY.

The founder of Methodism—Let loose the mind on spiritual subjects—Wesley's services in England—That there is no essential difference between the religions of Calvin and Wesley—The religion of love—Does Wesley's law of faith reject the law of Christ?—The spirit of pulpit reading—Are Wesley's sermons on "The Righteousness of the Scribes and Pharisees" and on "The Almost Christian," antinomian?

WESLEY was a man so great that it requires Nations and ages to contain him. Next to the Priest and Calvin, John Wesley claims the attention of every inquirer into the state of religion in this country. Next to these two he is the greatest teacher of North America. His character is so great that, after one has culled all the errors out of it, there remains enough of excellence to place him among the first philanthropists. Ignorance and mistake are inseparable from humanity; and if any should succeed in proving the cardinal doctrines of his system erroneous, this does not rob him of his fame, which rests on other grounds. Other sections of the Church, in preparing men for the ministry, have incurred great expense by institutions of learning, and expense of time and money by the students; but Wesley's hall of theological lectures was the kitchen, where the candidates for the ministry collected their neighbors, to enforce on them the necessity of

a change of heart. When the students of other colleges commenced their ministry, they often either repeated sermons from memory, like actors, or read the productions of others; but without loss of time, without learned institutions or college expenses, Wesley sent out a great army of Christian orators, unsurpassed in eloquence since the days of Constantine. Their oratory was little indebted to studied rules of art. It was a torrent of intellectual fire, which flowed spontaneous from the full exercise of all the powers of the mind and heart, on the sublimest subjects, and by the law of speech called into most lively exercise these powers in those who heard them. Here is a firm foundation, from which the fame of Wesley can never be overthrown; for it is not the Church that has the best doctrine but the Church that has the best preachers does most good.

Wesley let loose the highest powers of the mind on spiritual subjects, which led the people to demand books to guide their travels in new regions of thought. The new system found many a Hercules asleep and bound, and let him loose to astonish the age by his powers as an orator and divine. Books were then so scarce that the Bible was not only the source of the inspiration of his preachers, but it gave them nearly all the thoughts, opinions and ideas which appeared in their discourses, giving them sevenfold greater power than learned disquisitions; and not one of them in a thousand believed Wesley to be an antinomian.

In the power of invasion, Wesley's system can never be surpassed. In this respect it equals that of the Jesuits; while in the liberty of each to exercise his sense and reason on the law and Gospel, it infinitely transcends Loyola's system. No power, while invading the ranks of sin, can make a deeper impression than that which offers a free, full, and present salvation to the guilty wretch; but this very power is the chief agent in the destruction of Meth-

odism. The sinner, finding that pardon is so easily obtained, may soon throw away all private restraint, and concentrate his religious care only on preserving a fair outside; but the distempers of sin, like those of the body, inevitably at last appear on the surface, to illustrate this truth: "That which is done in secret shall be proclaimed on the house-top."

The fruits demonstrate that Wesley must have had a divine call to aid in the supply of preachers of the Gospel for the Protestant Church, by whose labors its light and power might be brought to the most neglected; and how admirably he accomplished this work was proved by the superhuman power of his blacksmith and ploughman orators. Some of these, like Samson, slew thousands, as with the jaw-bone of an ass. The sermons of a reader were generally forgotten before the people reached home, and hardly the text was remembered; but the sermons of the ploughmen burned so deeply into the heart that they were often remembered at the end of fifty years.

Wesley taught the people to pray, to believe, to love, to study the Bible, to think for themselves, and to wield the weapons of the divine armory against every species of vice. Here Wesley has sufficient glory, but beyond this he has none. Franklin failed, and fell into the worst errors of his life, as he confesses, when he doubted divine revelation. Newton failed when he wrote on the types. Bacon failed on the science of morals. Jehu and Jeroboam, though they had a divine call, failed when they went beyond it; and Wesley failed when he forsook his mission of the Gospel, and began to teach the doctrines of Hildebrand and Calvin concerning the law.

If the conservative forces of Methodism from the beginning had been equal to its power of invasion, it must have become, before the present, the most powerful system in Protestantism, and every lover of his kind must wish the preservation of everything excellent it contains. To

prevent the departure of multitudes from its membership, to make its conservative equal to its invading power, and to correct disorderly elements in its nature, will require some strictures on Wesley's doctrine.

Justice to Wesley requires us to remember that while forming his system he was a minister of the English Protestant Episcopal Church, and had probably no intention of founding a sect. If Methodism to-day occupied its original ground as a part of that Church, there would be little necessity for any strictures on the doctrine of Wesley; for as the errors charged against his teaching are chiefly concerning the law, Methodists in refuting them could refer to the divine service of the Church they attended every Sunday, which expressed their firm belief in the great duty of keeping the law perfectly, and that the Mosaic law had never been taken away.

While contending against Wesley's doctrine concerning the law, formidable opposition arises against condemning anything he did, from the sublime spectacle of a little man of a hundred and twenty pounds galloping from the one end of the British Islands to the other, preaching and visiting, to heal the broken-hearted, and continuing this angelic work to his eighty-eighth year. But sympathy for the eminent Evangelist should not lead us to palliate errors. It was his own adage that "great whims belong to great men."

Calvin's character is far less amiable than that of Wesley; but there is sufficient proof that he labored as hard to propagate his doctrine, and at a species of toil far more destructive to health. Wesley's apology is, that the Methodism which produced a moral revolution in the Church of England is as unsuitable to us, when separated from the doctrines of that Church, as the laws of England would be, if planted in this country instead of our own.

The welfare of England and France required the services of two eminent agents in the days of Wesley. In

both Nations two of the worst systems of slavery the world ever saw were growing to perfection. The Feudal systems had required military service from the cultivators of the soil, whose title to the land was similar to that of their chiefs. A yearly government tax was required, and the present of a few fowls to the Baron or military leader, while the yeomen provided their guns, swords, and horses. So confident were they of the continuance of their right to the fruits of their own industry, that two or three bullocks were refused for a lease forever of a few town-lands.

The rise of a standing army superseded the services of these stout defenders of the soil. Their military leaders became independent of the services of yeomen; as commanders in the regular army, and as legislators in Parliament, they established the most powerful monopolies. They took possession of the land; they took possession of the Church; they took possession of the Revenue; they took possession of the Executive; they took possession of the Army; they took possession of the Navy, the game, the mines, the fisheries, and they took possession of the Crown, making it a cat's-paw to defend them.

So rigidly did the Corporation guard this monopoly, that in the Army a man with the genius of Shakespeare or Burns might rise to be a lieutenant; in the Navy he might be a boatswain; in the Church a curate; but in the Revenue he must pay a large sum for any profitable office.

The Church, whose fat livings they sold, was the great engine in preserving their power, and they operated so effectually on the covetousness of aspiring clergymen, that their flattery of what was called the great, in print and at public meetings, was fulsome. The hierarchy shared in this adulation. Their apostolic succession was traced up through Cranmer to the founders of transubstantiation, the Inquisition, and the corporation of bachelors. This



high Church authority justified the clergy in holding as much religious intercourse with the people as icebergs with ships at sea, and at last it drew the vast wealth away so completely from their curates who performed the work, that the poor had to make them donations to keep them from the miseries of want, and the hierarchy despised the married curate.

The laws, made and executed by the corporation and its executive, left the people no titles to their homes or crops. These laws were just, being sanctioned by the apostolic succession, and whoever spoke against such laws were disloyal and charged with being rebels, though the king was robbed as well as the people. Such high-handed injustice in England and France demanded the assistance of Voltaire and Wesley; but had they changed their sphere each would have been useless. As Voltaire preached justice, the English corporation would have immediately crushed him, and Wesley's career in France would soon have been stopped by Hildebrand.

Voltaire's preaching in France swept the corporation and their monopoly to destruction. It is clear the divine hand would have purified the atmosphere of the British Islands by the thunders and lightnings of the same justice, had they been in the same position.

The French had no place of escape to a people of the same language but from their sunny land to the polar winters of Canada, and they wanted means to carry them there. The genius of Voltaire, then, was required in putting a match to the combustible piles of injustice that were crushing them to ruin. But the people of the British Isles had only to cross the Atlantic to find a home among their kindred, where each as a sovereign might assert his kingly power.

Wesley then was the most suitable agent for the British Islands. The agents and bailiffs of the corporation haunted the people, depriving them of their corn and

butter, their pork, mutton and beef; but God sent the missionaries of Wesley to their firesides, by whose books and eloquence their minds were enlightened to see a spiritual world of rest for their souls, and another beyond the Atlantic where their bodies might be enriched. The power of Wesley's machinery to give light and energy has been proved by travellers in this country, who tell us there are more Irish Methodists here than at home.

Wesley's system of active benevolence in this country, has pursued the lonely pioneer into the wild prairies and primeval forests, cheering his sullenness, enlightening his mind, softening his manners, and opening within him springs of benevolence and joy by a religion of love.

That there is no essential difference between Wesley's religion and that of Calvin, is proved by the Evangelical Alliance. When Stillingfleet said the Bible is the religion of Protestants, he must have meant that the law as an eternal rule of right, and the Gospel of omnipotent power to keep it, are true religion. This was the religion of Luther and Melancthon, which proved itself possessed of such astonishing power in Europe, throughout the life of the great reformer. If the Christian religion be obedience to the divine law, then those whose views of this law are identical must hold the same religion, however they may differ on the subject of means connected with this end. We shall see that the religion of Wesley gives as large liberty for the violation of the law as that of Calvin; and as to the means of grace, Wesley speaks of a free salvation, and Calvin has a decree; these being means, makes no difference in their views of the law. But if it can be proved that Wesley gives as large liberty for breaking the divine law as Calvin, then all the arguments against Calvin's religion are in full force against that of Wesley. This would not be the case if we understood by religion merely the means of grace, for in this they differ; but if we consider revealed religion to be obedi-

ence to the divine law, then as the arguments most destructive to Calvinism are derived from Calvin's loose opinions about the law, so all these arguments must have equal force against Wesley's teaching, if he gives equal liberty for daily sin.

There are vast multitudes who believe Wesley's theology to be perfectly sound; and whoever would question it, or attempt to prove the contrary of any part, will find it requisite that those who consider this matter should suspend their prejudices until they examine the evidence.

Calvin left the moral law in existence, but promises strong arguments against it. Wesley removes it from the nature of his religion, which he says is "neither more nor less than love;" therefore it has neither the truth nor the justice of the law in its nature. "We are without that law," says Wesley, "but it does not follow that we are without any law; for God hath established another law in its place, even the law of faith." Now this moral law which Wesley removes from the nature of his religion is composed of nothing else than justice, truth and charity; for these are the divine moral perfections of which it is the efflux. This law of faith, then, which he says is established in place of the moral law, must be altogether different in its nature, seeing it believes that law to be removed. See Wesley's works, Vol. VI., pp. 501, 513.

On the same subject Wesley says of this law: "No man living is bound to perform it. God does not require it of any man; for Christ is the end of the Adamic as well as the Mosaic law; by his death he hath put an end to both; he hath abolished both the one and the other with regard to man, and the obligation to observe either the one or the other is vanished away. Nor is any man living bound to observe the Adamic more than the Mosaic law. (I mean it is no condition of present or future salvation.)" Wesley here again repeats that the moral law

of Christ by Moses has little or nothing to do with Christianity, and is so completely abolished that it is "no condition of present or future salvation;" that is, that the keeping of it is no such condition.

The same principle applied to other laws would illustrate Wesley's meaning: thus, if the law of farming is no condition of salvation from the want of a crop, a man might break that law by planting his corn and potatoes in winter, and succeed as well as if he planted them in May. Thus, if the law of navigation be no condition of the salvation of ships and passengers, an Admiral may command his fleet to be run on the rocks. Thus, if the law of health be no condition of present or future salvation for disease, men may feed on prussic acid, croton oil, arsenic, and strychnia. Thus, if the law of travel, which requires a man to take the shortest and safest route to his journey's end, is no condition of salvation from trouble in the way, a man setting out for London may buy a donkey to drive him over the Rocky Mountains and through the Northwest Passage, and success must crown all these means, if the law of justice and truth is no condition of present or future salvation.

Wesley speaks of two codes of divine law for man, as though he adopted the principle, divide and destroy. Christ is the end of the types that prefigured his coming; but when Wesley says, "Christ is the end of the Adamic and the Mosaic law," does he not represent him as destroying his own moral perfections, which are embodied in the Mosaic law of all time?

It is observable here that Wesley, while dwelling on the different codes of law, which he says the Creator has given, speaks with as much confidence as if he received a telegram on the subject from the centre of the universe. He makes a distinction between the moral law given to Moses and the Adamic law, as though the one were moral and the other immoral; or as though the first were the

work of an inexperienced legislator and the second an improvement, and then delivers his dictum, which the Methodists are to swallow, "Both the one and the other are vanished away."

These two codes, the Mosaic and the Adamic, must have, either or both, been unjust and false, or the opposite; and either horn threatens to transfix Wesley, for representing the Almighty as giving to man a law of injustice and falsehood, or otherwise as destroying his own code of justice, as if he intended falsehood to reign. Thus the Creator is represented as an inexperienced legislator, who has made code after code for man, Adamic and Mosaic, and then as having destroyed them when he was able to make a better one.

"By his death he hath put an end to both." Here does not Wesley employ the death of Christ, the most sacred thing within the compass of thought, to destroy the eternal rule of right, on the observance of which the happiness of all rational beings depend? But instead of several codes of moral law, is it not clear there never has or can be any code but one for Angels, for Adam, for the Patriarchs, Jews, Christians, or other rational beings throughout the universe? and this is the moral perfections of the Deity reigning in the destruction of all things that oppose them. Nothing else is found in the Decalogue, or in any other part of the Old or New Testament. Any law is but the mode in which the power of some being or beings operates; and if the moral law of man has changed, then the moral perfections of the Deity must have changed also, which denies his infinite perfection.

"In the room of this," says Wesley, "Christ hath established another, namely, the law of faith." Faith is belief, and of course the first article of this belief is, that the moral law "is removed," and by necessary consequence the opposite set up in its place; the first or moral law being removed, the reign of the second is inevitable. Another



result of the adoption of this faith is, that Wesley's law of discipline should be received with great delight as the only protection against a spiritual anarchy, with this advantage in the eyes of some, that it would fail either to recognize or punish certain works of darkness.

It must be confessed that Wesley was the greatest Church legislator since Loyola and Calvin; and as the divine law by Moses contains every precept that the welfare of man requires, every Church legislator would be stopped in his course at the outset by asserting this truth, and referring the people to this law. When Wesley says, "In the room of the Mosaic law, Christ hath established another, namely, the law of faith," he clears the ground for fresh legislation. But who under the heavens can understand what is meant by the law of faith, when the Mosaic moral law is removed? As this law is but the mode in which the moral perfections of God operate, in the preservation of mankind and the universe, how is Wesley's law of faith to believe in truth, justice, or charity, when these constituent parts of the Mosaic law are taken away? Is it not clear that the follower of any leader will then have nothing to believe but such fallacies as that leader may teach? Lord Macaulay speaks highly of Wesley's legislative and executive powers, and compares him to Richelieu, but one of Richelieu's biographers says of him: "He was indeed a great minister, as far as greatness can be attained by success, but at the expense of every virtue."

Wesley's views of the divine law are among the most remarkable things found in the writings of eminent divines. Calvin appeals to reason, by promising argument to prove the law impracticable; but Wesley, after the fashion of Hildebrand, puts to silence all inquiry by positive assertion. This may be in part accounted for by the subject of Christian perfection, on which he was now writing for the instruction of his most select disciples. They may have read the life of Jane Cooper, whose bright

example in divine love was a strong argument in favor of Wesley's doctrine, and to these he speaks with more confidence of the removal of the law than to any others.

For the purpose of implanting the two central principles of his system deeply in the hearts of his followers, Wesley adopts the catechetical plan and says :

“ Q. Is love the fulfilling of the law ?

“ A. Unquestionably it is. The whole law under which we now are is fulfilled by love. Faith, working or animated by love, is all that God now requires of man.”

Had Wesley not asserted that God had taken away both the Adamic and the Mosaic law ; that he had abolished both the one and the other with regard to man, and that the obligation to observe either the one or the other is vanished away, and asserted that the whole of this law is to be fulfilled in a spirit of love, then the religion of Christ as taught by its founder would sanction his doctrine, and Wesley's religion would then consist of the teaching of the Decalogue ; to love God and keep his commandments, which was the only religion Christ ever taught. But in the room of this law, says Wesley, God has established another law, even the law of faith ; and then he asks, is love the fulfilling of *this* law—not the Decalogue—to which he answers, unquestionably it is ; the whole law under which we *now are* is fulfilled by love. Wesley's love, then, has nothing to do with the Decalogue, it only fulfills the law of faith, and this faith he says is established in the room of the Mosaic law or Decalogue.

Had Wesley kept by this doctrine, his writings would contain no reference to the divine moral law, as having any authority in religion ; they would then be an unveiled system of the wildest antinomianism, as free from the Decalogue as that of Mahomet. Imperative necessity left him no way of escape. His faith and love having no law of justice or truth in them, must have appeared as the faith and love of beasts and devils. Wesley then must

practise the inconsistency of appealing to the law, or his system would have perished with himself.

In defence of Wesley it might be said that "he wanted to teach a religion that could be altogether learned from the New Testament; a religion more exalted than that of the Jews; a religion full of light and life and power in the renovation of the world." If this were his object—and we ascribe to him no evil motives—the means he adopted to secure it were unsuited to the end. This will appear when we consider that the power and excellence of the highest form of religion must be in its truth, justice, and charity, and all these are more fully concentrated in the Mosaic moral law than in anything else. But as Wesley evidently excludes this from the nature of his religion, it must, when left to itself, be like a bubble on an excited wave.

According to his oft-repeated declarations that "the Adamic and the Mosaic law are abolished with regard to man, and that the obligation to observe both the one and the other is vanished away," though our Lord flatly denies this, and says, "A tittle of this law can never become obsolete till the heavens are no more," it is difficult to understand what Wesley sometimes means, when he mentions the law. If we are to proceed according to his teaching here, we are at all times to understand by the word law only faith; for he says: "In the room of the Mosaic law God hath established another, even the law of faith." This faith, then, can have no truth or justice in it; because it believes the Mosaic law of truth and justice to be "abolished with regard to man." This explanation is confirmed by the fact that Wesley excludes both truth and justice from the definition of his religion, and says, "it is neither more nor less than love."

The nature of this faith is also illustrated by Wesley's doctrine concerning the perfect. There are many reasons to prove that he loved this class of his followers best, as

they made the greatest progress in the belief and practice of his teaching; but whatever faults may have been in their peculiar creed, they have been a sincerely devoted people. When speaking of these, Wesley refers to a law of some sort, whether the law of faith or the Mosaic law, and says: "The most perfect will always need the atonement, even for their actual transgressions," by free-love among the women.

"Hold! hold!" cries the son of Wesley; "this is a wild inference." Let us then look at the premises more narrowly.

Do not actual transgressions include free-love? Most certainly. Is it not here said that the most perfect will always need the atonement for their actual transgressions, among which free-love is conceded?

Does Wesley specify any species of actual transgressions excepted from the general practice of the perfect, while breaking the law continually? Certainly not.

Then why conclude that the inference is wide of the premises? That I might have some authority besides my own on this subject, yesterday I asked an old clergyman, of a scientific and logical mind, to give me a fair inference from Wesley's declaration concerning the perfect, with reference to the question of free-love, and he said: "According to the doctrine, free-love is not excluded from the practice of the perfect; but to be entitled to that right, or whatever it may be called, according to the text a man must first prove himself perfect."

If this, or similar unguarded declarations, were found in a theological writer who had not so frequently asserted that the law was removed, and faith established in the room of it, then they might be accounted unworthy of notice; but when we see Wesley preaching a free salvation that implies no deliverance from the practice of sin, and a religion from whose definition the attributes of truth and justice are excluded, and hear him tell us that the

Mosaic law is abolished with regard to men, then are we not to inquire whether free-love, swindling, slander, and other vices may not be practised by the saints as fully and as far as our present civilization admits.

This law of faith, Wesley tells us, is fulfilled by love. "The whole law under which we now are is fulfilled by love." But is not this love, being ungoverned by the Mosaic law of truth and justice, free to be the love which the Apostle says "is the root of all evil?"

Through this country the people are taught astonishing things about love. In almost every Protestant pulpit the text is cited, "Love is the fulfilling of the law," with the emphasis very adroitly placed on *love*, and not on the fulfilling of the law; for then the text would mean, in accordance with the Bible, that the keeping of the commandments is the love that is here meant. By laying the emphasis on love, the doctrine of Wesley, Calvin, and Hildebrand is taught, whose love, being separated from the commandments of the Mosaic law, is always ready to practise all kinds of falsehood, injustice, and hate. "Faith working by love," says Wesley, "is all that God now requires of man."

The doctrine is here evidently taught that the whole moral law is excluded from the nature of religion, and that the master passion, free from law, is true religion, by fulfilling a new law of *unbounded* faith. But if the Mormons, Free-Lovers, and similar classes were asked to define their religion, would they not say, "It is neither more nor less than love, and that faith which believes the Mosaic law is abolished, and love is all that God now requires of man."

To prevent antinomian fanatics from deceiving the people, the Holy Spirit has been specially careful in defining the meaning of the term love. There is no other word in the Bible better guarded, for the purpose of preventing religious delusion. "This is the love of God, *that ye keep*



*his commandments.*" "Whoso hath my commandments, and keepeth them, he it is that loveth me." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Again, to place this definition, so oft repeated, beyond the reach of mistake: when the young man came to Christ, inquiring, "What shall I do to inherit eternal life?" Christ replied, "*If thou wilt enter into life, keep the commandments.*"

From these divine definitions of the meaning of love, is it not clear that whosoever separates love from the commandments, and teaches that love is religion, and that the Mosaic law is abolished with regard to man, and that even the perfect are guilty of actual transgressions continually, teaches a religion opposed to that of our Lord and his Apostles?

A writer who professes to give the meaning of any important term used by an author, and never quotes the author's definitions of that term, but gives its meaning in an opposite sense, breaks all the laws of criticism and of comment; but he who professes to show what Christ's religion is, and adopts this plan, is a most dangerous expositor of divine truth.

These are two instruments of success—faith distinct from the moral law, in its boundless range of vision, believing in every good and in every evil means of attaining its end; and love oiling the wheels of the machinery, and melting down all opposition. Is it not clear that this faith, which believes that the divine moral law is not included in religion, may firmly believe that the most sacred things may be employed to assist in obtaining the most unlawful ends? If Europe condemned the Jesuits, it was because they removed the divine moral law from the nature of their religion, which they do to the present day. Will not all who are ruled by a religion of this sort, when unrestrained by other forces, be like the dogs and cats of a village, with firebrands tied to them, and nothing to restrain them but the fire of their tails?

On this foundation, Wesley's doctrine offers to all "a full, free, and present salvation from the guilt, the power, and the inbeing of sin;" but there is one very important item wanting here, which would be better than all the rest, and that is a salvation from the state of the perfect, who are represented as "always needing the atonement for their actual transgressions" by free-love.

While contending against the love that breaks the law as the meanest and most accursed thing in the universe, being nothing but lust, and as Satan transformed into an angel of light, let us guard the love of true religion, which is "the love of God shed abroad in the heart, by the Holy Spirit given." This is directly the opposite, and it believes that whosoever committeth sin is of the Devil. This love is the sweetest attribute of Christ; it is the spring of the universe, and the most active and joyous principle in the breasts of the thrones, dominions, principalities, and powers of heaven in their labors of ceaseless benevolence; it is written for the encouragement of man, "Because he hath set his love upon me, therefore will I deliver him."

The usefulness of Wesley's doctrine largely depended, then, on ignorance of the license of his love, or a conviction of the ruin to which its practice would expose the character, while surrounded in the earlier periods of Methodism by sharp-sighted enemies, who hated the new sect, and laid hold on every weapon to oppose its progress. Very few of the early Methodists, perhaps not one in twenty, ever read a book of Wesley's writing; Charles Wesley, who taught the people to pray every Sunday for power to keep the law, supplied them with theology in hymns which they sung continually; and the sermons of the first preachers, being persecuted, must have been chiefly employed in gathering the thunder-clouds of violated law round the heads and hearts of transgressors to lead them to repentance.

When Rev. W. Sullivan preached on Long Island, the haters of the new sect sometimes collected to mock him; but in reply to a laugh or grin in his congregation, he would look severely at the offender and cry: "Ha! those naked teeth that are grinning now may soon be like red crowbars in the flames of hell." Thus the early preachers employed the law to send offenders where, the Irish woman said to me the other day, each could light his pipe with the end of his finger.

Love may be defined the principle of all activity; the outgoing of the soul after some object, good or bad. Balaam loved the wages of unrighteousness; Demas loved this present world; the Jewish Priests, at one period, loved to rule by *their* (ungodly) means, and the people loved to have it so. All the evil works that have been done on earth since Eve ate the forbidden fruit, have been wrought through the love of sin; and of this love of sin, may not the very same definition be given that Wesley gives of his religion: "It is neither more nor less than love," and must then be destitute of the attributes of truth and justice. Had Wesley said his religion was *divine* love, he might have had a way of escape; for some divines hold that the divine attributes are inseparable; and if so, then divine love would include both truth and justice; but this would have come in direct collision with his theology. It would have included the whole of the divine law in the nature of his religion, which would have placed it on a totally different foundation, and made it impossible for him to have said: "God hath taken away both the Adamic and the Mosaic law; both the one and the other are abolished with regard to man."

The question, Does one divine attribute necessarily include the others? admits of argument. Whatever is inseparable may be designated by the same name or definition; but as we speak of divine justice and divine truth, there must be some distinction between them, or our terms

and definitions are wanting in propriety ; though it must be conceded that divine love will do nothing false or unjust. This quality would have excluded it from Wesley's definition of religion ; for his perfect love always needs the atonement for actual transgressions.

What then ? Did Wesley start with the intention of founding an antinomian system ? This can never be proved. Every impartial writer who paints the state of Protestantism in Britain when Wesley rose, concedes the necessity for a religious movement ; nor is there any proof that he at first intended to do more than found a religious society in the Churches. The doctrines of the Church of England, with the exception of the items of Calvinism and the infallible succession, were the doctrines that prevailed in the Church from Adam to Constantine, and they were the doctrines of Luther. In intellectual power and research in the exposition and defence of these doctrines, that Church has never been excelled ; but its ministrations had become a monopoly, and its Ministers a corporation, more like the Jewish Priesthood than the humble, free, and boundless Apostleship of Christianity, in promoting justice and the brotherhood of man. The king was "defender of their faith ;" and they had Apostolic succession, whose dictum in a moment silenced inquiry ; and the Proctor was oftener seen wading through the farmer's corn-field, estimating the tithe, than the Minister visited his family to teach religion.

Their Apostolic succession did not consist of the justice and charity of the divine law ; it was as different from this as their white gowns and black gowns and pulpit readings were from the dress and sermons of the Apostles.

That the English Church stood in need of preachers at that period admits of no doubt, for it needs them to the present day. There is in London a Clergyman of that Church with whom I have been formerly acquainted, and being a Curate, to assist in supporting his family, he wrote a sermon every week, for which he received a pound from

a publisher, who struck off copies of it, and sold them to the Clergy. This sermon was read in the pulpits all round on the following Sabbath by the slothful, who possessed the great revenues of the Church.

The testimony of Dryden is to the same effect concerning this Church in his day. He says:

“ In point of sermons, ’tis confess  
 Our English clergy make the best ;  
 They manage with disjointed skill,  
 The matter well, the manner ill ;  
 And what seems paradox at first,  
 They make the best, but preach the worst.”

Cowper taught the same concerning this Church, when painting—

“ The thing that mounts the rostrum with a skip—  
 Transforms old print to zigzag manuscript,  
 And cheats the eyes of gallery critics  
 With a thousand arts.”

The sort of ministerial spirit engendered by pulpit reading may be understood by incidents such as I have known. One was talking to a Clergyman at the town of D——, concerning his parishioners, and he said, “ I shall preach the truth to them, and if they don’t attend to it, let them go be d—d.” A hatter at the village of L—— went to the rector to buy lamb’s wool, but his sheep were not shorn; soon after this, while giving the sacrament on Sunday, he saw the hatter kneeling with the communicants, and stooping down he said in a different tone from that of giving the sacred elements, “ I have plenty of lamb’s wool now.” Near the town of M—— Rev. Mr. P. was called to see a man dying of consumption. The floor was sunk below the level of the street, and as the Minister was short-sighted, when he stepped over the threshold, expecting to lay his foot on firm ground, he stepped on nothing and fell down on the floor; instantly rising in a rage he looked over at the dying man lying in a corner, and cried, “ Damnation



to your sowl, what kind of a trap is this you have set?" Had the Apostles and their immediate successors read their sermons, the beginning of the second century might never have heard the name of Christianity.

Though the English Church ministers were cultivated gentlemen, and though they took precedence of all other Christian ministers in the incomparable excellence of reading the divine law in Church on Sunday, and teaching the people to pray, at the end of *each* command of the Decalogue, "Lord, incline our hearts to keep this law," yet they had so little personal intercourse with them that there was ample room for opening afresh the great commission, "Go and preach the gospel to every creature."

Wesley endeavored to supply this want, and the enormous crowds that assembled in the outskirts of London and other places to hear Whitefield's sermons and his own, were sufficient proof of the necessity then felt for earnest extempore preaching. Here was his mission from which he derives all his fame, but there are many proofs that he went beyond it. Do not the Methodists of the present day want the law as much as the Church of England wanted the gospel in Wesley's day? His first societies being members of this Church, had both the law and the Gospel, and the world never saw better Christians.

When Wesley's societies increased, his position became exceedingly dangerous to both himself and them. He was absolute monarch of the new system; whom he would he slew, and whom he would he kept alive. The veneration he gathered round him among his own people was far above that of any civil officer of any empire; his great labors, and the eminent piety of many of his followers, who, with all their learning and talents, were but his children, lent the sanction of something like infallibility to his decisions in doctrine and government; and as his mission was not the law but the Gospel, he was led by

his position and its innumerable temptations into the dangerous errors of his system.

While proving that God has taken away the Mosaic law, and that faith and love are all that God now requires of man, Wesley has recourse to the Pharisees as a people who kept the law and were condemned. "The Pharisees," says he, "labored to present God with a good life, the Christian with a holy heart." "When shall our righteousness in using all the means of grace, in avoiding evil and doing good, equal at least the righteousness of the Scribes and Pharisees?" "Thus to do no harm, to do good, to attend the ordinances of God (the righteousness of a Pharisee), are all external." Does not Wesley, while contrasting the religion of the Pharisee with the true religion of the Methodist, represent the former as containing all the divine excellence that God ever enjoined on man; he never can enjoin more on any man than to do good, and do no harm. This is the sum of all the positive and negative commands, and these must contain the whole religion of the Bible, unless it be something God has not enjoined. The religion of the Scribes and Pharisees is, then, so exalted, according to Wesley's description of it, that the religion of the highest Archangel cannot surpass it, for he never can ascend to higher religious perfection than that of doing good and doing no harm.

Is it not clear that Christ, who is the Alpha and the Omega of the religion of our planet, as God manifest in the flesh, never established any religion among men but one? and this is the religion which Wesley contrasts with that of the Methodist. It consists, says he, in doing no harm and in doing good, and this, he says, was the religion of the Pharisees. The mission of Christ, then, must have had a strange object; he condemned and denounced the Pharisees and their religion in the severest language ever heard on earth, leaving the conclusion inevitable, from Wesley's premises, that he came to denounce and uproot the religion of obedience to the divine will.

The Pharisees' religion obeyed the negative commands by doing no harm, says he, and the positive commands by doing good; to this rule he makes no exceptions, and yet so destitute of true religion were they, that their name has been a by-word and a reproach among the nations for near two thousand years.

All the eminent Christians among us, where religion consists in not keeping the law, may compliment themselves on being unlike the Pharisees, whose piety, according to Wesley, only consisted in doing good and in doing no harm. There is one inference that must have immense power with those who follow Wesley's doctrine, and it is this: they may say, here are the Pharisees, whose religion kept the divine law negatively and positively, and they were condemned. Does it not then follow that those who break this law, like us, by actual transgressions continually, among the women, may still be true disciples by having love?

It requires no argument to prove how far and how wide this doctrine of Wesley has spread in this country. The masses outside our churches have had their eyes opened on this subject; when earnestly invited to join the church by pious men, who have little knowledge of the world, they refuse to accept such warm invitations. If they gave the reasons that prevented them from joining the church, they would be found to consist of the fruits of this doctrine in the conduct of church members, whose religion did not consist in presenting God with a holy life, nor in keeping the commandments; for this, according to Wesley, is but the religion of the Pharisees. When the masses discover that the religion of any people consists of love and breaking the commandments, they stand aloof from it, as one of the most dangerous forms that religion can assume.

Having prepared the mind for a just notion of true religion, by a view of the false religion of the Pharisees,

which only consisted in doing good and in doing no harm, the true religion, Wesley says, is distinct from this, and consists "in presenting God with a holy heart."

Here we have the field of Wesley's religion—the heart—and the pen of inspiration describes it as "deceitful above all things, and desperately wicked." On this text the poet Young gives a fine comment :

"Heaven's Sovereign saves all beings but himself  
That hideous sight—a naked human heart."

It is so deceitful, that "he that trusteth his own heart is a fool." The Bible teaches us that omniscience only can know it; "I, the Lord, search the heart." Wesley, then, plants the standard of his religion, in a region unknown to man; and as a holy life is but a Pharisaic offering, may not his true disciple profess any amount of religion, though he be stained by actual transgressions without limit? It has often been a subject of wonder, why some gave in class-meeting so great an inventory of their spiritual riches; they had, so to speak, houses, stores, farms, and oil wells spouting riches to the skies; but those most intimately acquainted with them saw they were as poor as others.

There is nothing more destructive than a misconception of the nature of true religion; and nothing contributes more to this than the planting of its standard in a region unknown to man. Christ plants the standard of his religion in a different place, where a wayfaring man, though a fool, may fall into no mistake. He appeals to common sense when he says, "By their fruits ye shall know them." The standard, then, that Wesley sets up is in direct opposition to that of our Lord. He teaches that the religion of the Pharisees was false, though he says it brought forth all the fruits demanded.

According to Wesley, we are not to believe the evidence of sense and reason at all times concerning religion, for

they demand facts. Thus while the Pharisee's holy life supplied facts, or fruits, by which we might have some proofs of his religion, Wesley's Christian supplies none for *that purpose*, except a holy heart, and the Bible teaches us that whoever judges any man's heart independent of facts, incurs the fearful guilt of those who assume divine attributes, and invade the domain of omniscience.

Here we see the origin of what is often said in this country: such a man has found religion the other day, or the other night, and the reason for this report is, that a holy life, being but a Pharisaic offering, is not the data by which we are to judge, for this is only the fruit; but the man who has found religion has found a holy heart; thus the dictum of excited feeling is to be received as proof, while the evidence of facts arising from a holy life is worth nothing.

The world never witnessed so large an illustration of this principle as in the new thing that has appeared in this country, the rejection of so many millions of the children of Protestants from the Church, in support of the Wesleyan-Calvinistic standard of church membership. If our Lord's standard of church membership prevailed, which says: "The promise is unto you and to your children; the tares shall grow with the wheat until the harvest," as illustrated by the inspired history of the Church from Adam to St. John—then men would be judged by their fruits. Wesley opposes this, and says; a "holy life" was the religion of the Pharisees. In vain, then, we urge the facts that thousands outside the churches present God with as holy a life as thousands who are inside them. This argument has no force, because a "holy life" was the religion of the Pharisees, while the true Christian, in contrast with this, presents God with a holy heart.

Wherever the Bible is in the hands of the people, there is one fruit it has produced in spite of all opposition; the free mind of Protestantism erects its law as the



standard of public opinion, and all the sophistry of false doctrine cannot screen a bad character from condemnation. Hildebrand's religion first erected another standard in the Christian church, which consisted in the infallible will of the priest. Calvin followed in the wake of Hildebrand, and dedicated his life to the object of proving that the highest saints trample the divine standard of our Lord's religion in the dust *daily*; but the open Bible calls for the setting of traps to catch the vermin who break the divine law. To substantiate this licentious doctrine, which has been the chief ruin of Christendom, Wesley has recourse to the wild sophistry of this sermon, and asserts the barefaced fallacies that the Pharisees' object was to keep the law by doing no harm, by doing good, by presenting God with a good life; and from these premises of utter falsehood, he draws an inference in support of all licentiousness—that a blameless life of duty containing all these divine fruits is worth nothing, for the Pharisees' religion, says he, had this, and brought destruction on them. Those who keep the law, then, by avoiding free-love and such vices, only prove themselves Pharisees, and it must be infinitely safer to be constrained by the remembrance of works of darkness, to say once a day, or once a week, God be merciful to me a sinner, and then be justified through Wesley's faith.

There are but two things in the Bible, and these are the law and the Gospel; the law an eternal rule of right, and the Gospel a revelation of the divine perfections to encourage and strengthen the obedient. The law is like the human body, and the Gospel the soul that animates it; the law a day's work, and the Gospel the wages that cheers the toil of the laborer. The law is like the solar system, composed of many planets, comets, moons and meteors, on their march of millions of years in completing their orbit round the throne of the Eternal—the grandest spectacle seen by angels in our part of the Universe; the

Gospel is like the sun in their centre, blessing them with attraction and power, illumination, life and beauty. The law—the just equilibrium of man's immortal powers and the Gospel “being forever with the Lord.”

But by Wesley's plan, when the law is separated from the Gospel, and, as he says, “abolished with regard to man,” he receives wages for sloth and rebellion, for there is no law of justice to deprive him of it; and his religion of love never burns more brightly than in the gratitude he daily feels for the pardon of his daily vices.

Let us now look at the religion of the Pharisees, not in the light of Wesley's doctrine, but in the light of the New Testament. It is clear that if Wesley's teaching concerning them be true, our Lord taught error, for he employed all the energies of the most powerful of languages to condemn their religion and themselves.

“Woe unto you Scribes and Pharisees, hypocrites, for ye shut the kingdom of heaven against men; for ye neither go in yourselves; neither suffer ye them that are entering to go in. Woe unto you Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation. Woe unto you Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, whosoever sweareth by the temple it is nothing, but whosoever sweareth by the gold of the temple he is a debtor. And whosoever sweareth by the altar it is nothing, but whosoever sweareth by the gift that is upon it he is guilty. Woe unto you Scribes and Pharisees, *hypocrites*, for ye pay tithe of mint and anise and cummin, *and have omitted the weightier matters of the law, JUDGMENT, MERCY AND FAITH.* Ye blind guides which strain at a gnat and swallow a camel. Woe unto you Scribes and Pharisees, *hypocrites!* for ye make

clean the outside of the cup and of the platter, but within they are full of *extortion and excess*. Woe unto you Scribes and Pharisees, *hypocrites!* for ye are like unto *whited sepulchres* which indeed appear beautiful outside, but are within *full of dead men's bones and all uncleanness*. Even so ye also outwardly appear righteous unto men but within ye are *full of hypocrisy and iniquity*. Fill ye up then the measure of your fathers, *ye serpents, ye generation of vipers*, how can ye escape the damnation of hell! Wherefore, behold I send unto you *prophets, and wise men, and Scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city*: that upon you may come all the righteous blood." \* \* \* "O Jerusalem, Jerusalem!"

The fearful charges which our Lord here brings against the Pharisees are founded on their making *void the commandment*, that is, the divine law, by teaching for doctrines the commandments of men. They "omitted the *weightier matters* of the law, judgment, mercy, and faith." Judgment here stands for justice; Luke substitutes the words "love of God" for the word mercy, used here by Matthew; I take the word faith here as meaning truth; so that our Lord here represents the Pharisees as having made void the whole law of true religion, which is contained in justice, love, and truth. Having thus destroyed the true religion of Moses and the Prophets, and substituted their own inventions of punctilious gnat-straining to deceive the people, our Lord calls them *blind guides, serpents, vipers, hypocrites*.

Who, then, are we to believe—Wesley or our Lord? The two accounts here given are the extremes of opposition. "Their religion," says Wesley, "taught them to do good and do no harm;" and the religion of an Archangel could teach no more. "Their religion," says our Lord, "led them to teach for doctrines the commandments of

men; to make void the law; to be blind guides, vipers, hypocrites, covering their licentiousness with a gnat-straining cloak of sanctity." "Their object," says Wesley, "was to present God with a holy life," the best thing God has ever seen on earth. "All their works they do to be seen of men," says our Lord, who represents them as taking rank next to the antediluvians and Sodomites, as worse than the inhabitants of Tyre and Sidon, and as having a more intolerable lot than Sodom and Gomorrah at the day of judgment. Divine justice proved the truth of our Lord's warnings, in the destruction of their Temple, their city, their nation, and themselves; about eleven hundred thousand of them perished by the sword, by famine, and by crucifixion round the walls of Jerusalem, only a few years after they rejected the preaching of Christ.

Every one who reads Wesley's sermon on the righteousness of the Scribes and Pharisees, has a picture presented to his mind that he may never forget. Here all the powers of true religion, as they dwelt in the heart of Christ, are armed against truth and charity, in the lives of *Wesley's* Pharisees, and by necessary consequence against these divine qualities in the lives of all, unless they be converted to a religion of love that has no truth or justice in it. The religion of the Pharisees, which taught them to present God with a good life, according to Wesley, only brought on them a terrible destruction; therefore a good life is but a Pharisaic offering, and it must be infinitely better to embrace Wesley's doctrine, and "always need the atonement for actual transgressions" among the women.

To sustain this doctrine of Wesley, I have observed that many have recourse to the Publican and the Pharisee who went up to the Temple to pray. The Pharisee "presented God with a good life," they say, and was no adulterer; while the Publican, by his confession, may have been guilty of that sin; but this wretch had only to say, "God

be merciful to me a *sinner*," and all was right; his sins were pardoned, while the innocent Pharisee, whose object was to do good and do no harm, was condemned. I have heard more than one sermon on this subject, and this is the impression they made: The antinomian part of the audience lift their heads with joy on hearing such doctrine, and look down on those miserable wretches with pity who live like the Pharisees, striving to present God with a holy life, and at the end of all their moral good works of justice and charity find nothing but destruction for their pains; while the Publican daily transgressors have only to repeat seven words, including the confession that they are sinners without limit, and all is right.

Antinomians believe that the law is removed or to be broken daily, in thought, word, and deed, and the chief texts on which they found their system are the Publican and the Pharisee, the woman taken in adultery, love as the law, and the fiction they foist on the Bible concerning the Jewish noble who kept the law and was condemned.

To place the doctrine of this parable of the Publican and Pharisee on its own foundation, we should remember that it was not spoken to prove that daily sinners may find pardon when they throw down their head with compunction and repeat a few words; but the Evangelist tells us our Lord "spoke the parable to certain who *trusted in themselves* that they were righteous and despised others."

The parables are to be interpreted by the law, that each had a single object, that all other things were added to make up the story.

Doctor Adam Clarke seems to be led astray in his comment on this text, by quoting Wesley's misrepresentation of the religion of the Pharisees as premises. This parable clearly teaches that the prayer of just conviction is more acceptable to God than the thanksgiving of selfishness, and that in this respect the Publican went down to his house justified rather than the other.



But as some would deny this, then either the Publican's repentance and justification were those which are attended by conversion from the error of his ways, or they were not. In either case antinomianism has gained nothing.

If his repentance were the former, then he kept the divine law by ceasing to do evil, and was no antinomian. If it were the latter, then by his belief that the law was removed or to be broken daily, his repentance and justification made him twofold more the child of hell than he was before, by breaking the law under the cloak of religion.

I heard a Methodist clergyman preaching this doctrine the other day. He endeavored to persuade the people to join the Church, and for this purpose made an attack on their stronghold of doing good and doing no harm as Pharisaic things. While proving that this sort of obedience to the law would not avail, he cited St. Paul, who said that, while a Pharisee, he had kept the law by living "in all good conscience."

The weakness of this argument against moral rectitude as a Pharisaic thing, is not hard to discover. It will be conceded that to quote a single text to prove a great doctrine which aims at the destruction of moral principle, is useless without the infallibility of Hildebrand. That St. Paul never wrote a line to overthrow the law of Christ, will be conceded; and that he never intended to sanction in future ages the murder of such Christians as Stephen, is equally true; but according to the sermons of this divine, St. Paul had a good conscience, while assisting in the murder of the first martyr, and if so, every man who assisted in the martyrdom of any Christian, could truthfully say he had acted in good conscience. St. Paul, then, while holding the garments of those who stoned Stephen, was not such a Pharisee as Wesley describes, who presented God with a good life, by keeping the commandments, but such as our Lord describes; and being ruled by the

commandments of men instead of the law, he followed the blind guides as a painted sepulchre and a viper. St. Paul never hedges round any clause in his letters, like a lawyer writing a will, to prevent experts from twisting his meaning. When Christ charged the Pharisees with being antinomians, sunk in all the vices that the lawless can hide by gnat-straining, he knew the truth of what he said, and independent of this, there are abundance of facts to prove it. When St. Paul says, then, that he lived in all good conscience, he must have meant the good conscience of his education and his religion as a blind Pharisee.

Does it not then follow that the minister who quotes the moral rectitude of the Pharisees to justify his holding moral principle and a blameless life as Pharisaic things, is a deceived prophet?

Wesley's disciple may say, in reply to this argument, that "Wesley's Magazines and Journals are full of facts to prove a retributive providence among men." This is conceded, but it only proves that inconsistency is inseparable from error. Every teacher of error since the days of Hildebrand has been ready, as a Christian, to acknowledge the general truths of the Bible, after he substantiated his own system.

Where is there, in history or theology, an argument against the divine government in this life so strong as that of Wesley's doctrine of the Pharisees? He may have collected and published many facts of the divine chastisement of sinners, as "the providence of God asserted," which was the title he gave such intelligence; but he never designed this to overthrow his doctrine of the Pharisees. The magnitude of the evidence arising from the providential destruction of a whole Nation, whose religion consisted in presenting God with a good life, puts to silence the testimony of isolated facts, such as Wesley collected in his travels. He never gave his ministers to know that their title to the Churches he left them depended on their ad-

herence to the teachings of his Journals and Magazines ; but he tells them that they lose all claim to their Churches in England whenever they cease to hold the doctrine taught in the four first volumes of his sermons, which contain this discourse on the righteousness of the Scribes and Pharisees. By what rule could the divine chastisement of sinners in this life, or the life to come, be regulated, when God has taken away the Mosaic law, and established faith and love instead of its truth and justice ?

I saw an advertisement the other day by a minister who wanted a Church, and it proved him orthodox by Wesley's doctrine. He said he taught "that the law was love;" so that with this law, which has no truth or justice in it—for these are distinct attributes—he could swim with the stream, and prove in dark corners that the law is love.

Theoretic infidelity is comparatively a harmless thing. Not more than a score of men in a million may be found who deny the truth of divine revelation. The existence of the Supreme Intelligence is more clearly proved than all other propositions. That of all God's creatures on earth he should give man alone a capacity for the knowledge of spiritual things, while no such things existed ; that he should give the boundless desire, and forever withhold the objects, would flatly contradict all the benevolence, justice, and wisdom which shine through all his works. This principle would go to prove that, while all other animals find all the objects for which their capacity is suited, man alone is destined to suffer in his highest sensibilities, by forever wanting the object which he desired and sought through life with most ardor. Theoretic infidels will always be found defective in intellect or ruined by vice.

Practical infidelity is the sum of all evil in this world ; and it consists in breaking the divine moral law. Wesley's sermon on the almost Christian is worthy of attention by all who study the science of morals ; for he endeavors to prove in this discourse that true religion does not consist in keeping the commandments.

"The almost Christian," says he, "does nothing which the Gospel forbids." Strictly speaking, the Gospel forbids nothing. It consists of, "Behold, I bring unto you glad tidings of great joy." It is a system of light, divine encouragement and power to keep the law. Here Wesley adopts the confused phraseology of Calvin and of Hildebrand, which may seem harmless at first, but soon leads to the rejection of the only law of religion. When Wesley, then, talks of what the Gospel forbids, he must mean what the law forbids; for nothing can forbid but this. It must be clear that the Christian who does nothing that the law forbids, proves himself possessed of the half of true religion. It is clear that Christ, while on earth, did no more in the negative part of his religion than what the almost Christian did, by doing nothing which the law forbids.

Of the positive part of religion, Wesley says: "As he hath opportunity he doeth good; *all manner of good to all men*; and to their souls as well as their bodies. He reproves the wicked, instructs the ignorant, confirms the wavering, quickens the good, and comforts the afflicted; labors to awaken those who are asleep, to lead those whom God hath already awakened to the fountain opened for sin and for uncleanness, that they may wash and be clean, and to stir up those who are saved through faith, to adorn the doctrine of Christ in all things."

Then he adds: "He that hath the form of godliness, uses all the means of grace—yea, all of them—and at all opportunities." "To this we may add the constant use of family prayer, by those who are masters of families, and the setting times apart for private addresses to God, with a daily seriousness of behavior."

Then he adds the spirit in which the negative and positive commands of the Creator are thus obeyed: "Sincerity, therefore, is necessarily implied in being almost a Christian. *A real design to serve God*, a hearty desire to do his will. It is necessarily implied that a man have a

sincere view of pleasing God in all things, in all his conversation, in all his actions, in all he does or leaves undone." "This is the moving principle both *in his doing good*, his *abstaining from evil*, and his *using the ordinances of God*."

Here Wesley enumerates all those things which our Lord calls "*their fruits*," and tells us they proceed from "sincerity" of purpose, "*a real design to serve God*," and after all, this is but a counterfeit bank-note—not worth a cent. Our Lord's fruits, which he took to be infallible marks, proving that the tree and its roots were there, sound and living, is all a mistake. He even goes deeper than our Lord; for having enumerated the fruits, he adds the root from which they spring—sincerity, a real design to serve God, which is one of the best fruits of the spirit; yet all is worth nothing; it is counterfeit Christianity, and the man that has it, with all his good works and his renunciation of all evil, is, as far as the possession of true religion is concerned, just on the same footing with thieves and robbers. Is there to be found in all homiletic literature a single discourse to match this in power to destroy the whole body of true religion? Does it not teach all transgressors that purity of intention, "*a real desire to please God*," and all the fruits of it, in obedience to all God has enjoined in his law, is not true Christianity?

Having through most of this sermon employed all his ingenuity to prove that the religion of God and of angels and of the Bible, which must consist in obeying the commandments, is worth nothing, he then proceeds to establish his own religion by insisting on his own faith and love. Is it not clear that the faith and love of the Bible never could have been more clearly established than in the religion of "the almost Christian." Can they ever appear in a stronger light than in full obedience to God's negative and positive commands? Would it not be unjust in the Almighty to require more than he has enjoined on man?



Thus Wesley in his sermons collects arguments to justify his bold assertions concerning the removal of the law, in which he indulged so freely when writing of Christian perfection; and he endeavors thus to justify the liberty he grants to his foremost followers, the perfect, when he tells them they will "always need the atonement for their actual transgressions" by free-love.

Is it not clear that the subtle reasoning of Wesley in this place, which has been firmly believed to be sound doctrine by generations of Methodists, is only an attempt to divide the letter from the spirit of religion? Two things, which Wesley calls faith and love, are set up in opposition to the divine law which contains both and enjoins them; that from these premises it may be proved obedience to the law is not religion. If the Bible taught us that true religion consisted of a species of love that daily broke the law, it would be the most dangerous of books; but its divine author, whose eyes were on the heart of man, marking all its deceptions, when the precepts of the law were given, always defines divine love to consist in keeping the commandments. It is clear that there is nothing which can prevent faith from believing falsehood but the divine law of truth; but as we are told in Wesley's doctrine that God has abolished this old divine law, then faith being let loose cannot be proved wrong in believing that the perfect will always need the atonement for their actual transgressions among the women.

Let us look for a moment at one of the negative parts of the character of the almost Christian. He "does nothing which the Gospel forbids. He taketh not the name of God in vain; he blesseth, and curseth not; he sweareth not at all; but his communication is Yea, yea, Nay, nay. He profaneth not the day of the Lord, nor suffers it to be profaned, even by the stranger that is within his gates. He not only avoids all actual adultery, fornication, and uncleanness, but every word or look that either directly or

indirectly tends thereto; nay, and all idle words, abstaining from both all detraction, backbiting, talebearing, evil-speaking, and from all foolish talking and jesting, *συτραπελία*, a kind of virtue in the heathen moralist's account; briefly, from all conversation that is not good to the use of edifying, and that consequently grieves the Holy Spirit of God, whereby we are sealed to the day of redemption.

“He abstains from wine, wherein is excess, from revelings and gluttony. He avoids as much as in him lies all strife and contention, continually endeavoring to live peaceably with all men; and, if he suffers wrong, he avenges not himself, neither returns evil for evil. He is no railer, no brawler, no scoffer, either at the faults or infirmities of his neighbors. He does not willingly wrong, hurt, or grieve any man; but in all things acts and speaks by that plain rule, ‘Whatsoever thou wouldst not he should do unto thee, that do thou not to another.’”

In this argument concerning the religion of Christ, who never taught anything but the keeping of the divine law, Wesley weaves together a number of texts with his own explanations, which might make a Christian afraid to open his mouth lest he should sin. “He abstains,” says he, “from all conversation that is not good to the use of edifying, and that consequently grieves the Holy Spirit of God.” One might infer from this, as many have, that religion required a man to have a long face, and keep eternity in his melancholy eye, that his conversation might always be the more edifying. Wesley is here describing the negative religion of a Pharisee, who finds nothing but disappointment for his pains.

Wesley enumerates the preceding particulars to show that duty is not true religion. The almost Christian, whose character he is painting in this discourse, is represented as making the divine law his standard in the performance of every duty, to himself, his Creator, and his fellow-mortals, and all in vain. To settle this question

forever, Wesley enumerates, with the greatest exactness, the negative and positive duties, as though he wanted to hold them up as a Pharisaic web of gnat-straining. He dwells on the flagrant vices which may have led many to conclude that, as abstaining from them is not religion, they can do no harm. He says the almost Christian keeps himself from brawling, drunkenness, and fighting; from uncleanness, fornication, and adultery, and is still outside the kingdom of heaven; though he adds every negative and positive excellence of character that heaven has enjoined on man. He is still a wretch undone and lost, unless he find a place among the saints, who "always need the atonement, for their actual transgressions" among the women.

In this sermon, Wesley appears as a theological philosopher, who looks chiefly at the causes which produce the outward appearances of religion; but when, since the beginning of the world, did any man do all the Creator enjoined on him, without possessing true religion? In contending that obedience to the commandments, negative and positive, makes but an almost Christian, Wesley's philosophy amounts essentially to this rule, by which to test the nature and the value of things. "You see those houseflies on the table, they have all the appearance of real flies. Place your finger within half an inch of one of them, on the snap, and thus strive to kill it. In the moment your finger is let loose against him he receives warning, decides to escape, spreads his wings and is away, before your finger, from its utmost tension, can traverse an inch of space; but though he is so nimble, he is not a real fly, because he wants the muscles. You see those gold-fish on the mantel, in perpetual motion." I have known one of them, on the death of his companion, to feel the miseries of solitude so keenly that he threw himself out of the vase and lost his life; yet, by Wesley's philosophical rule, "these are not real gold-fish, because they want some

vital part, such as the bowels. You see those fine horses panting for the road; how they spurn the ground, and promise to carry their riders swifter than the wind! yet they are only almost horses, because they want the spine. See the troops that stormed the enemy's fortress, and spiked the guns, and planted their flag on his citadel; yet they are only almost men, because they want the brain and heart." Is not this philosophy quite as correct in all these cases, as Wesley's theology of the almost Christian? Will not the same laws of reason which prove that the man is but an almost Christian who obeys the divine law, prove also that all animals and men, though perfect in all their movements, are only counterfeits or shadows?

In this sermon, Wesley seems not to be aware that he was preaching a religion of the same genus by which Hildebrand overthrew the Church of Rome. The faith of Hildebrand teaches that moral good works, which always are conformity to the moral perfections of Christ, are not true religion. Wesley in this sermon agrees with him, and endeavors to prove Hildebrand's position, that true religion does not consist in doing what Christ commands in the law of his moral perfections. "This sort of religion is heresy," cries Hildebrand, and though the perfections of the man were the highest and most exact pattern of Christ's, making him more like his divine master than any in his generation, "Burn him," cries Hildebrand's religion, for "moral good works cannot fit the soul for heaven." "This man is but an almost Christian," cries Wesley's doctrine, though he is outwardly conformed to the moral perfections of Christ, by negative and positive obedience to his law.

There is one conclusion inevitable from these premises, and that is, if Wesley's religion does not consist in conformity with the moral perfections of Christ, and this consists alone in obedience to his law, then it must consist in conformity with the perfections of the Devil or of

Wesley. There are no other types by which it could be formed. His religion is denied to be the first, or conformity with the law, which is Christ's highest perfections; it will also be denied to be made of the perfections of the Devil; Wesley's religion, then, must be made of his own perfections, and it must be confessed it is very like him, quite as much so as Hildebrand's religion is like its founder.

The first great victories of Methodism were won within the bounds of the Protestant Episcopal Church, where the element it supplied was needed as much as oil in the food of a Laplander, or medicine by a sick man. But who can live on medicine or oil?

In this country, Methodism has spread religious knowledge, and produced religious excitement; but these are only the appendages of religion. Whoever examines its doctrines in the light of the divine law must see that when they march forth alone they are incapable of effecting a moral revolution in any country, being chiefly composed of the Gospel in separation from the law; and when this is preached alone, it will produce feeling and lip profession, but leaves no moral principle in the soul.

I have consulted business men in several parts of this country, and their testimony denied that Church members paid their debts better than others, while some men told me that they were robbed by Church members threefold more than by others, because they trusted them.

Bayard Taylor tells us, in his lecture on the comparative state of Europe and America, that, in point of morality, we have been sinking since the Revolution. This testimony may have but little force with those who believe that truth and justice are not included in the nature of true religion. This is the opinion of those of our clergy who hold the Presbyterian doctrine. I asked a minister of this creed how religion was prospering in Missouri, and he replied, "In religious experience we are



the richest people in the world." "But what about morality?" I said. "Why," says he, "there is in my parish a native of the Sandwich Islands, and he tells me that in morality we are sunk below the Islanders."

An objection may be raised against this argument, on the ground that Wesley, in some parts of his writings, says, the law can be kept; but this proves no more than his asserting that the laws of Pygmalion could be kept. We have seen that he excludes the law from the nature and definition of his religion, which leaves it optional with the saint to keep or trample it. The Jesuits taught that the divine law could be kept, and yet they have been its greatest enemies, by mutilating, hiding, and burning this law, and those who kept it. It is not essential to antinomianism to deny that law can be kept. This was not denied by the Pharisees, or their antinomian brethren of modern times, though they superseded it by the commandments of men.

In support of the wild doctrine that love is the sum of human duty, held by the Methodists, the text is quoted, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself: on these two commandments hang all the law and the prophets." But our Lord does not assert here that love is the sum of duty, or the sum of the law. This assertion, then, is one of those traditions by which the law is made void. All our Lord says here is, that the law and the prophets *hang* on these two things, just as two travelling-bags containing \$100,000 may hang on two hooks. But because they hang on them, does it follow that the two hooks are the bags and their contents? Whoever believes this will find himself disappointed, like the man who believes that love is true religion. This is the most ingenious of all devices for making void the law. It is taught in the Methodist catechism, and it has been in all ages the real foundation of antinomianism. But it is clear that this is

love in the abstract, which is ready at all times to choose the evil as well as the good, and it is often filled with noisy gratitude for the pardon of daily vices. Love is but one of the passions, and if a religion can be made out of one, justice proclaims that a religion equally good may be made out of every passion.

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## CHAPTER XI.

Specimens of Methodist preaching—Does Doctor Adam Clarke prove Methodism antinomian on the subject of divorce?—Methodist discipline—Removing of Ministers—Class-meeting—Night Prayer meetings.

WE may be told that “Wesley’s doctrines have been losing their hold on the Methodists of America.” It must be conceded that there is a departure from his discipline concerning class-meeting, love-feasts, and the marriage of Ministers, who have liberty to take wives when they please; but in Church membership there is greater stringency than was shown by Wesley. He admitted all who expressed a desire to flee from the wrath to come; but here the candidate is expected to give some account of his conversion, though he be one of the ninety-and-nine who need no repentance.

There are strong arguments to prove that Wesley’s doctrines were never more fully taught than in this country at present. In the means of grace the Methodists differ slightly from the Calvinists; but the religion of both is the same, with the exception of Calvin’s decree, for which Wesley substitutes Christian perfection; and, as the union between the Calvinists and Methodists is closer here than in the old country, it proves increased adherence to Wesley’s doctrines. Wesley’s first preachers departed more from antinomian doctrine than any of their successors

if they failed to enjoin the exact keeping of the law ; this sanctioned, to the same extent, throwing rotten eggs at their heads when they preached in the market, and the cropping of their horses' tails.

The old revival enthusiasm prevails more in this country than in the old ; but this makes no change in the religion. The definition of this that I met in a Methodist editorial, published in a weekly whose editors are among the ablest divines of Methodism, is as fresh and vigorous as if it came from the pen of Wesley. It is this : "True religion consists in spiritual feeling and not in morality." But, as the devil and his angels have more spiritual feeling without morality than any others, it is clear they must have most of this religion. Let us confine ourselves to one Methodist church for a few months, to see what proofs its sermons supply that Wesley's doctrines prevail now as much as ever, and then *ex uno dice omnes*.

On last Sabbath, an orthodox Methodist minister exhibited in one sermon the nature of Wesley's religion, without proceeding to antinomian details, which might have alarmed his congregation. The church was fine, the congregation large, and he selected for his text 1 John, v. 3 : "And his commandments are not grievous." In the clauses preceding the text, the Apostle says : "By this we know that we love the children of God, when we love God and keep his commandments ; for this is the love of God, that we keep his commandments," and then follows the text "For his commandments are not grievous." It is evident that the Apostle was here teaching the same religion that Christ taught by Moses ; the very same words are used that Moses employed so many centuries before, to "love God and keep his commandments." As this Apostle dwells more on love in his epistles than any of the others, so he is more guarded than any of them in defining this love always to consist in keeping the commandments of Christ's law by Moses, as explained and illustrated by

Christ himself. Thus the love of St. John can never be understood to mean the Tam O'Shanter love that daily breaks the law. See 1 John, ii. 4; iii. 6, 8, 24; iv. 17; v. 2, 3.

If the Apostle had called these the commandments of Christ, the preacher might have had a pretext for making a distinction between Christ's law and the law of Moses; but he cut him off from this source of error, by only mentioning God in connection with this law and those commandments, proving that he meant by them the Decalogue as explained and enforced by Christ. If there was any text in the epistles that should have led the preacher to dwell on the law of Christ by Moses, it was this, and the three epistles of this Apostle may be considered one great argument to distinguish the divine love he speaks of from the wild love that has wrecked Protestantism in America.

"His commandments are not grievous," cried the preacher. One that only possessed a knowledge of the Bible would have been disappointed on finding that the preacher never mentioned in his sermon those commandments of which the text spoke. Wesley's Methodism had taught the reverend gentleman to believe that "God had taken away the Mosaic law," and that "faith and love were all that God required of man." The sermon contained an exposition of these two laws of Wesley, without mentioning his name, and the preacher proved that they are "not grievous." That these two laws of Wesley are not grievous is also the opinion of outsiders. I heard a gentleman from Canada, who was here about the same time, tell, that about nine months after a camp-meeting that was held in his neighborhood, fourteen illegitimate children saw the light.

"But it is wrong," cries the son of Wesley, "to repeat as arguments against the doctrines of a highly respectable people the anecdotes that may have their origin in prejudice and ignorance." I deny that it is wrong, when no

individual is injured, to combat with facts, or supposed facts, those doctrines which give license for such things. If a religion be made of a faith that rejects the moral law from its nature, and a love which then has no moral law of truth and justice to rule it, what can prevent such facts as those the man related? Our clergy represent human nature to be depraved, containing the combustibles of all destructive fires. When love ignites the mass, and the law is gone, what can prevent it from illuminating dark places with the fires of hell? If we cannot point to the results of error, how can we destroy it?

A few weeks before I heard this sermon, I heard a Methodist minister, in the same pulpit, exhibit the doctrine of his Church in a bolder aspect. "The best way to preach the Gospel," says he, "is to tell the people their sins are pardoned." Wesley says, "I never use the words sinless perfection;" but under cover of this, forth comes the frightful doctrine of the transgression of the perfect without limit. This, in connection with the fact that his salvation implies no deliverance from the practice of sin, leaves a door open for the pardoned to renewed energy for the practice of every vice. Among Protestants, conscience and the Bible might deter the transgressor; but, with a free pardon at every meeting, he might soon recognize no law but to hide his vices.

In the same church, a few weeks before, an ex-Presiding Elder was preaching a funeral sermon, and when summing up the character of the deceased, he enumerated his virtues, and said: "But neither integrity nor duty will avail without a change of heart."

Here we have a concentration of Wesley's peculiar doctrine. Here we learn that the law is taken away, "nor is any man living bound to observe either the Adamic or the Mosaic law as a condition of present or future salvation." Duty is nothing else than doing what the law requires, and as the law contains all God has enjoined, this, the



Elder taught, was not true religion. Here we have Wesley's doctrine of the Pharisees, whose "religion consisted in presenting God with a good life," that is, in keeping the law, yet they had no true religion. Here we have Wesley's doctrine of "the almost Christian," who did everything, negative and positive, that the law enjoined, yet was without true religion.

To prevent the destructive tendency of such teaching, I published a letter in one of the daily papers to prove that no community could afford to have the pulpit turned against duty. That duty contained all the Creator enjoined on man or angel; and that, if all the suns in the realms of space were attended by families of planets, and every planet peopled by rational beings, the true religion of each must be duty, because it is self-evident that duty to our Creator, ourselves, and others is all that has been enjoined on man; and that whatever thing, distinct from duty, is said to save the soul, must be something God has not enjoined, and is therefore an invention of the devil or man.

The ex-Presiding Elder found himself in a dilemma and was silent. If he conceded that duty was true religion, his conference might expel him for heterodoxy. The almost Christian performed every duty from right motives. If he denied that duty was true religion, the intelligence of the laity would condemn him for destroying all obligations of fidelity, which might turn clerks into peculators.

This doctrine of Wesley, derived from Calvin, often fills the head with wild notions of holiness, as a thing far more exalted than obedience to the commandments. I was talking the other day with a Methodist lady of high intelligence, and I endeavored to justify myself in those amusements which assist in recalling the pleasures of childhood, and suspend the wearied action of those powers which care and toil demand. "My religion," I said, "only asks me to keep the law of the Decalogue, as explained by

Christ." "My religion goes higher than that," she replied. "Higher than that it cannot go," I rejoined, "for the religion of Christ never rose higher than his own moral perfections, and this law includes them all, as far as they are enjoined on man." It has been said that "when you argue with a lady, the best plan is to be conquered." If this be the rule, my logic made an exception to it.

Though the divine law is no part of Wesley's religion, as defined by himself, necessity demands considerable zeal in its defence, because it constitutes the foundation and frame-work of humanity. One proof of the power and necessity of the law consists in this, that every sect, in preserving its character, must betake itself to gnat-straining in proportion as this law is banished from the nature of its religion.

Dr. Adam Clarke is the foremost commentator of Methodism. Wesley pronounced him an extraordinary young man, and esteemed him so highly that he gave him liberty to marry long before the end of the fourth year. The Doctor had studied Methodism so profoundly, and his admiration of Wesley was so great, that when the English conference wanted a man to write a history of the Wesley family, he was selected. For fifty years he studied Wesley's doctrine, from its central principles to their utmost effects, through the British Islands; and, as writing comments was his chief literary pursuit, we should expect from his pen a fair account of Wesley's doctrine, with reference to antinomianism or free-love, which must be the same. He was never accused of heterodoxy, except concerning the "Eternal Sonship of Christ," which affects no doctrine of practical religion.

In the Doctor's comment on that part of our Lord's sermon, in which he speaks of the vice and crime which is the only just ground of divorce, we may expect to find the true Methodist doctrine, according to the nature of the religion that Wesley taught, concerning what the

Bible calls whoredom; but which is now politely called "free-love," or "the social evil." He proceeds in his comment, "Saving for the cause of fornication *λογου πορνείας*, *on account of whoredom*. As fornication signifies no more than the unlawful connection of *unmarried* persons, it cannot be here used with propriety when speaking of those who are married. I have therefore translated the words *λογου πορνείας*, *on account of whoredom*. It does not appear that there is any other case in which Jesus Christ admits of divorce." In this comment the Doctor agrees with the best divines, that the word employed by our Lord means whoredom, which includes all the species of this master vice, and specially the crime which can only be committed by the married.

If the religion of a commentator be unsound on the law containing any antinomian free-love tendency, there is no part of his comment on the Bible where we are so likely to make the discovery as in his comment here. He may "hold that the Mosaic and Adamic law is abolished with regard to men," and yet insist on fidelity to every duty in detail, because public opinion demands it; but public opinion is more likely to be loose on that point which is surrounded by the strongest temptations than on any other; and here his free-love doctrine is more likely to creep out. Let us hear, then, what the great Methodist commentator says on this text. "A real Christian," says he, "ought to beg of God the grace to bear patiently and quietly the imperfections of his wife, rather than think of the means of being parted from her." And then he adds, "But those who marry as passion or money leads the way, may be justly considered adulterers and adulteresses as long as they live."

Do we not here discover that the Doctor understood what Wesley taught concerning the removal of the law, by a religion which "is neither more nor less than love?" Does he not open the floodgates of free-love to all married

people ; so that each may enter through a door by which he may never return. "A real Christian," says he, "should beg of God the grace to bear the *imperfections* of his wife," in the practice of adultery.

Here the Doctor designates the type and root of all sin, whoredom in its worst form, incomparably the greatest agent in the destruction of the race—he calls its practice only imperfections, and imperfections have never been held inconsistent with the most exalted attainments in holiness. Does it not then follow that, at class-meetings or night prayer-meetings, those who practice such imperfections may justly weep in the deepest compassion over unconverted wretches, whose false religion only consists in keeping the law ?

It is clear that, if the practice of these crimes be but imperfections in wives, the same practice by husbands is certainly only imperfections ; and if it be but imperfections in members of the Church, it is certainly only imperfections in the clergy ?

The Doctor fortifies this teaching by adding : "Those who marry as passion or money leads the way, may be justly considered adulteresses and adulterers as long as they live." Here, then, he employs the doctrine of motives to support the practice of free-love among the married, which he calls imperfections ; and he asserts, in effect, that those who are guilty in this respect are not a whit worse than married persons who never have broken their covenant, but whose motives were not right at the time of their marriage.

One class of these motives, which proves those that have them as bad when married as practical free-lovers, is found in money. If people married for money, would we not often find young men of twenty-five married to women of seventy ? But even granting that mean motives of money sometimes lead the way, must those motives still remain ? May they not immediately vanish after mar-

riage? May not the parties discover that by fidelity to duty they find all the happiness of their high position? But though their happiness and usefulness in their new state may be perfect, the Doctor leaves none of them room for repentance for wrong motives before marriage; he pronounces the happy and faithful pair to be guilty of the practice of adultery as long as they live.

Another class of motives, which, according to the Doctor, destroys the marriage covenant, comes from passion. "If passion or money leads the way." Of the two powers in man, intellect and passion, the former is the eye of the soul, and the latter the animal part, where the Doctor seats his religion of motives, from which his arguments come to prove that those who keep the divine law after marriage are practical free-lovers, because at one period their motives were not right. This doctrine leaves no room for rectifying mistakes, repentance, or conversion; and its antinomian wildness is manifest by accounting a pair practical adulterers who always kept their marriage covenant.

The law of marriage selection is that the enlightened intellect and passions approve the choice. Who can deny the rule that marriages result from the desire of the parties to be thus united, or that the motives are found in such desires? If the Creator did not design to kindle passion, why has he planted in the human breast the law which produced the inquiry of the prophet: "Can a woman forget her ornaments, or a bride her attire?" And why is this law illustrated by the riches and grandeur of the garments worn by animated nature? All this was evidently designed to strengthen the union of the species. I said to a neighbor of mine: "John, there is a comfortable widow; she has a good farm, well stocked, without any children; and as you have no money, she might suit you." The widow wished to see John, and he went, and they talked together. When he came back, I said to him: "John, how did you like the widow?" John replied: "For the



life of me, I could not love her." Had John married the widow, he would have satisfied one of the Doctor's conditions; for passion would not have led the way.

The vast concerns which hang on just discrimination here, are sufficient to overpower any ordinary mind in the hour of temptation. Practical free-love or not rests on a pivot here.

According to the Doctor, is it not clear that when temptation has shown a married man the way to free-love, he cannot become an adulterer by following this path, provided passion led the way to his marriage? Where is there one in a thousand sufficiently skilled in metaphysics and philosophy, to prove that passion did not lead the way? If he loved his bride there was passion there, for love is the chief passion of the soul; and no sooner does his unphilosophic mind conclude that passion led the way to his marriage then he must believe, if he follow the Doctor's theology, that he is guilty as a practical free-lover already, though always faithful to his marriage vows up to this moment. Is not this a test too severe for human frailty, which teaches him that practical free-love does not change his condition?

Is there not danger of a principle like this being applied to other things? If motives may thus be employed to overthrow the justice and truth of the divine law in one case, by breaking the most sacred of all covenants, why not in another? and if in the greatest, why not in the least? Is not a principle here introduced which may employ motives to open the floodgates of practical infidelity in every department of life? Thus the Pharisee pleaded motives for dishonoring and starving his parent, by dedicating to the Temple what should have been given to him. Thus the Jesuits pleaded motives for murder on a large scale.

Does not all this licentious teaching spring from the doctrine of Wesley, that the law is removed, and the keeping of it no condition of present or future salvation?

Do we not find here all the proof that is necessary to demonstrate the antinomianism of Wesley's doctrines? This teaching is not the slip of an unskillful orator in the pulpit, but the stereotyped teaching of the great commentator of Methodism. Does not the Doctor supply full proof of believing Wesley's doctrine, that love is true religion, and that a moral law that had been removed, could not destroy a free-lover's title to heaven? What other premises could lead him to conclude that free-love, in the worst form of whoredom, should be laid down in his commentary as "imperfections?" If he believed the divine law of justice and truth ruled in the concerns of men, how could he pronounce men adulterers who kept it, and assign as his only reason that at a former period their motives were influenced by money or passion for a few days?

Does not the Doctor in this place sustain the charge against Wesley as an antinomian teacher in his Sermons on the Righteousness of the Scribes and Pharisees, and the Almost Christian? The religion of the Pharisees consisted in presenting God with a good life, and the almost Christian performed every duty that God enjoins, and with a right intention; yet both missed the mark.

Dr. Clarke never drew his pen against this doctrine of his master, and in his comment on the text in question he tells us that those who avoid practical free-love gain nothing by it, but are guilty like the other class, if passion led the way a few days before marriage. The two arguments of the Doctor in favor of practical free-love are the most effective in polemic resource, and if they be admitted, then, as people generally marry from passion or from money, it inevitably follows that the saints who practice free-love in its most flagrant form only fall into "imperfections," of which those are guilty who never broke their marriage covenant.

Next to Wesley's doctrines, his discipline is most worthy of attention by those who would arrive at a just estimate

of his system. Wesley was asked concerning the prospects of the Methodists after his decease, and he replied: "The Methodists must take heed to their experience, their practice, their doctrine, and their discipline. If they live according to their experience, they will be enthusiasts; if according to their practice, they will be Pharisees; if they live according to their doctrines, they will be antinomians;" and then he adds that his discipline is the means on which he relies to keep them right.

Wesley must have attached vast importance to his discipline; he represents it as preventing the effects of antinomian doctrine. Discipline in his first societies was very rigid. In his visits he sometimes swept nearly half the class members away, and could justify himself infinitely better than his successors now, who in this follow his example. He found them Church members, while in his societies they were Church members, and they were so after he expelled them. Those ministers of our time who think they follow the example of Wesley in the expulsion of members for trifling causes, are most dangerously mistaken. It cannot be proved that Wesley ever expelled any man from the Church. If this could be proved against him, it would be more injurious than error in doctrine, which might spring from want of discernment. A flagrant fact of this sort would go to prove that he attempted to usurp the judgment-seat of the Almighty; presumed to know the spiritual state of members of the Church, which requires omniscience; and expelled a man for one of those trifling offences which other members in good standing often committed in the dark.

This sort of wild discipline lies at the foundation of the present state of Protestantism in this country. The imitators of great masters copy their errors, and can never become great.

Those in this country who would plead the conduct of Wesley to justify them in a stealthy exclusion of the

children of Protestants from Church membership, bring a severer charge against him than any in these pages, and one which has no foundation. He who deprives a man of a place of probation in the Church of Christ, leading him to say, "I am no Christian," robs him not of such trash as metal and sheet rags, but he robs him of a treasure which the blood of Christ alone could purchase, which may have been made sacred to him by the martyrdom of some of his ancestors.

Wesley made laws of discipline which enabled him to hurl whoever he disliked out of his *society*. He gave his preachers power to mention the names of certain obnoxious members in the pulpit, whom they had expelled by their own dictum; and I have known a preacher who thus expelled a man two or three times in the pulpit, though the man never entered the society but once. Even class-leaders could expel or discontinue members on trial, if they neglected class-meeting three Sundays in succession. But had Wesley been told that his conduct in this would be employed in a future age to sanction one of the greatest robberies that has ever been committed in Christendom, by which twenty million Protestants have been left outside the Christian Church—he would have stood appalled. He would have employed his logical powers in proving that such frightful robbery could have no foundation or excuse in the structure or discipline of his societies, which never expelled any man from any Church.

On Long Island, Church members had their names blotted from the Church records because they stopped away from class-meeting and Church for some time, which may have been caused by want of better clothes, or the want of money to pay pew-rents. At Hartford a number of Methodists were blotted from the Church records because they had caught the contagion of Miller's doctrine, and believed that white robes might soon be necessary to make them fashionable among other saints, in the midst

of the glorious events that Miller painted. The primary cause of their expulsion was the want of time for reading, or the want of powers for just reflection. In western New York, from near Buffalo to below Brockport, a considerable number of steady farmers and others were expelled from the Methodist Church because they sanctioned shouting and other expressions of feeling, which may have been necessary safety-valves to prevent disease or insanity, in those who were too much excited by a religion of love.

While the minister dwelt in the pulpit on the great doctrine of salvation from the guilt, the power, and the in-being of sin, some one in the congregation was moved by the high enjoyments derived from this doctrine, and may have remembered its counterpart of actual daily transgressions, which mingled the guilt of dark vices with the high-raised joys of daily pardon. This teaching was well calculated to produce lively emotions, awakening gratitude for the doctrine of a free salvation, and bitter regret on account of continual transgressions, each of which left a sting in the soul. While the preacher opened the door of an earthly paradise to all, without requiring them to keep the law, his doctrine kindled a fire within. Daily guilt and daily pardon, like fire and water when mingled, produced a commotion, and shouting was the result. Sometimes the fire within brought the woman to her feet, and like a prophetess she marched through the congregation, denouncing the dangerous doctrines of the pulpit.

This conduct could not be borne, for the Methodists say that though they have had divisions in their ranks on account of discipline, yet their doctrines are so sound that no sect of Methodists ever departed from them; these shouters were therefore expelled from the Church, and all their sympathizers together.

So great was the number expelled in western New



York that an organization sprang up to gather the scattered sheep, called The Free Methodist Church, which holds the doctrines of Wesley with great tenacity.

If Wesley were alive, he would wash his hands from all responsibility in these expulsions, and adopt his usual language, that his skirts were clear of their blood. He denied having expelled any from the Church, but only from his societies, which left them Church members, where he found them. Those who have been expelled from the Methodist Church in this country were accounted as upright Christians as their former brethren generally, and this is only one of the incidents which set before us the magnitude of this question of Church membership. If Christianity be divine, the exclusion of a nation from its membership must be a most calamitous event, involving a question which even demands the most serious attention of statesmen, whether church members or heathens will make the best citizens.

It evidently becomes the duty of every Christian to investigate the nature of the faith that leads to such results. In the inspired history of the Church we cannot find any tribunal erected by man to judge the spiritual state of his brethren. Inspiration gives no sanction to such a tribunal for the exclusion of the children of believers from the most sacred inheritance. The conduct of our clergy in this matter is condemned by the practice of the Patriarchal Church, the Jewish Church, and the Christian Church, in all the first ages of Christianity, and though Hildebrand's religion introduced destructive error, it left the Christians of every age inside the church. From the fourth century upward to Adam, we never read of the priesthood persuading children to join the Church. Thus the whole inspired history of the Church on the subject of Church membership, in which the divine law must have been most clearly illustrated, proves that our clergy must have some new and most destructive doctrine,

which first excludes the people from the Church ; otherwise they could never exhort them to join it.

It may be said, that “practical transgressors are as well outside the Church, and that their admission as such would do them no good, but only harden them.” This argument would have more force, if those inside the Church were not practical transgressors also. If these are not Sabbath breakers, swearers, and liars, they are represented in their own doctrines as living continually in the practice of vice, which always consists in breaking the law ; and wise men will always conclude that Sabbath breakers and profane persons are less dangerous than those who practice hidden vice.

If the present standard of Church membership had been established by Christ, infidels could prove him an impostor by proving him unjust. They could demonstrate that by the present plan, wicked men enter and continue in his Church, while others who far surpass them in every excellence are shut out. Thus Christ would be proved a respecter of persons and a perverter of judgment.

The teacher of mankind saw the danger to which his Church would be exposed by such legislators, who proceed in the founding of sects like Greek philosophers, as though true religion were a progressive science, or one yet to be discovered. Together with the warnings he left in his Sermon on the Mount, that such should first take the beam out of their own eye that they might the better see the mote in their brother's eye, does he not speak of these when he says, “Woe unto the world because of offences. It must needs be that offences come ; but woe unto that man by whom they come ; it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea, than that he should offend one of these little ones.” The disciples in the context had asked him, “Who is the greatest in the kingdom of heaven ?” And Jesus called a little child unto him, and set him in

the midst and said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Man was never taught a sublimer or more instructive lesson. The fairest picture of truth and innocence that is seen on earth is here set before him as his example. When our Lord, with the little child before him as the text and illustration of his doctrine, cried, "But whoso shall offend one of these little ones which believe in me," had he not in view the period when children would be excluded from Church membership, and grow up outside the Church?

Wesley's discipline or Church law, which he says is to counteract his doctrine, and prevent the Methodists from being antinomians, is illustrated in the migration of the Methodist ministers. Three years is the general period of remaining in a place for married men, and unmarried men, if invited, may remain the second year. This is one of the peculiarities of Wesley's system; there has been nothing to equal it in Christianity since the Apostles, and these had full liberty from their master to stop in a place as long as they pleased. None of the founders of Christianity left any injunction requiring a minister and his family to move at the end of ten or twenty years, so that the power which keeps them in perpetual motion is the power of the *new law* and of Wesley.

It is clear the minister has not more spiritual power in the new place than in that he left, and if so, the change can only gratify the curiosity of strangers. The moving of so many thousand families must cost a large sum, and this is nothing in comparison with the sufferings of women and children by a change of places and houses while in delicate health, so that the path of their annual migration is strewn with more bones than the path to Utah.

It has been said that "this system of change favors a supply for poor appointments," by the hope of finding better at the end of a year or two; but is not this generally

found an illusion, by frequent changes from bad to worse, while the preachers of one city, at the expiration of their term, go to another city? If it is found that the migration of the families of Methodist ministers is justified by expediency and utility, then should not farmers, mechanics, and merchants migrate in like manner? What argument applies to the one that is not of equal force in the other case? But the maxims of these are against it, such as "three removals are as bad as a burning," and "a rolling stone gathers no moss."

The ready obedience which gentlemen of such high culture yield to Wesley's law, is very remarkable. When the Catholic priest is ordered to go to another parish, though he is a bachelor, who can carry his house on his back, like the turtle, wherever he goes, and though his government is infallible, yet he generally rebels, seizes the chain of succession, on which the skeleton of a hundred Popes are hanging, and threatens to break it in pieces before he moves. But the Methodist clergyman no sooner hears the dictum of Wesley through the Conference than he packs his baggage, and though his family be out of health, and he may have to move from an elevated place to lodgings beside a swamp, he is away.

Is it not clear then, that this law of Wesley's discipline, by which he would counteract antinomian doctrine, is but a poor substitute for the divine law. If frequent migration tended to high culture, great refinement, and exalted moral rectitude, then the Arabs, Tartars, and Gipsies should be the teachers of the race.

The Methodist clergy of north Ohio are so tired of migration, that many of them seat their families in comfortable farms, and then obtain appointments to a succession of parishes in a circle, where they preach on Sundays, while their families at home are trained to agriculture. If it be unjust to the spirituality of the sacred office that the minister should turn farmer, his family is saved from

the slur sometimes seen in the newspapers, where a young lady is represented as being asked where her home is, and she answers: "I have no home; I'm the daughter of a Methodist minister."

It is worthy of notice that Wesley never imposed periodic removal on the Church of England ministers who labored with him. The difference of discipline with respect to these could not be accounted for by their superior talents; for such men as Clarke, Benson, Bradburn, and Oliver could not be easily excelled, either as divines or pulpit orators.

Whatever allowance Wesley may have made in favor of his brother Charles, with whom he always lived on terms of the warmest friendship, it is not probable that he suffered any diversity of doctrine among his ministers, whether itinerant or settled; his Conferences in the old country demand of all candidates unity of doctrine, and a firm belief in those of the four first volumes of his sermons, which contain the discourses on "The Righteousness of the Scribes and Pharisees," and "The Almost Christian." Perhaps the only substantial reason that can now be discovered why he did not move the Episcopal ministers like the others is, that they read the divine law to their congregations on Sunday, and taught them to pray for power to keep its commandments.

Wesley abridged the morning service of the Church of England for the use of the Methodists, lest, as he said, the preaching of his doctrines should not sustain the standard of morality among them; but there is no proof that he designed the use of this to supersede what he called the itinerancy of his ministers. It has only been used in a few places in the old country; it has a strong tendency to extinguish the fire of revivals, by making the keeping of the law the object of religious ordinances; and when its introduction into Methodism in this country was discussed, it was quashed by the force of the opinion that *the people could not bear it.*



One of the causes of the moving of ministers is found in a religion that consists of love, or feeling; this, when united with the daily violation of the law, soon roots the minister out of his dwelling-place, and if unrestrained by civil law, it would drive every other man from his home. Nothing can keep any man in a permanent residence but the protection of justice and truth.

When the religion is love, "and all the best members need mercy continually for their actual transgressions;" if they turn these against the minister in the way of slander, or withholding finance, he is soon glad to make his escape.

The old itinerant plan of Methodism is practiced in an extraordinary measure by the Methodist bishops of this country. Wesley, when asked to visit America, said, "I shall visit no new world until I visit the world of spirits;" but these bishops transcend him, and set out on voyages round the world at a period of life when the terrible excitements of sea voyages and travel in distant climes, is almost certain death to half the cultivated and sensitive natures thus exposed. We have heard of three bishops who thus travelled; one of them died in Asia, another came near dying there, and the life of the third has been cut off since his return by disease whose seeds may have been sown in his foreign travel. If we inquire what is the cause of all this expense to Methodism, in the loss of the highest, wisest, and best cultivated minds, at the ripest period of life, the answer is, "Why, it is Wesley's law of migration;" they travel to China or India to do some acts of justice, which could have been done there by any honest minister. This is carrying Wesley's system to extremes. Wesley would clear his skirts of this.

Of all the objects of human ambition that of being a sect founder and Church legislator is the highest; such secure to themselves a greater amount of veneration than the greatest generals. Who have been so much honored

as Hildebrand and Mahomet? What general of ancient or modern times has acquired so much veneration, or had so many temples and works of art dedicated to his memory, as Loyola? From generation to generation, by the decrees he has made, Calvin has given his name to half the Churches of Protestant Christendom, and in Church legislation, Wesley has followed his example.

How can Wesley effect the object he sought, and destroy the evil effect of antinomian doctrine, by the force of his disciplinary law? Is it not clear that if a legislator be antinomian his law must possess the same nature? The tribunal that he created for the trial of ministers is proof of this. In the old minutes of his Conferences we never read much of the trial of ministers. They were chiefly young men that he dismissed; he blotted their names from the minutes, and published throughout the British Islands that they were wanting in mind. This flagrant treatment of young men was continued until long after Wesley's death. The cry of injustice was at last raised against it; it was asserted that a young man would be as well pleased to have it published that he was hunted across the country by dogs, and pursued by old women, as have it sounded abroad that he was wanting in mind.

If Wesley's discipline could cure the effect of antinomian doctrine this would be manifest in the trial of ministers by Methodist Conferences; but there are living facts to prove its failure here. What law of Christ's religion sanctions the suspension of Rev. Mr. Hughes, of the British Conference, for denying that class-meeting is a just test of Church membership? What law of justice sanctioned the expulsion of such men as Everett and Dunn from the British Conference? Or the expulsion of the ministers that have been driven out from East Genesee Conference, who founded the Free Methodist Church? The inability of the British Conference to find moral delinquency in

those men was manifest by wanting them to confess, as in the Inquisition, that they might then have a standard of judgment against them. *Punch* illustrated the conduct of that Conference toward them by a picture of its brotherly love, in the president saying with great kindness, "Good morning, brethren," and when they turned their back he instantly applied a match to a great gun well charged and pointed at their heads, to blow them to pieces.

The *Tribune*, while commenting on a similar case of discipline in the expulsion of a minister, which was also an effort to cure the effect of antinomian doctrine, says, "If justice was done, the cry would be no longer Devil take the hindmost, but Devil take the foremost also." Is it not clear that "forbidding to marry" would have expelled from the Church all ministers who sanctioned it, if justice was the rule?

It has been asserted that the expulsions from the Genesee Conference were the work of a ring of Masons that had taken possession of its finances and best appointments; but whatever the instruments may have been, how could those ministers be expelled unless the law of discipline was antinomian? The expelled were neither robbers of churches nor drunkards; they had defrauded no man, and no immorality could be proved against them. If they encouraged shouting, they could prove that, as love is the religion of Methodism, so when its excitement greatly increased there must be a safety-valve to save from disease or from the "actual transgressions of the perfect."

A disciple of Wesley might contend that "the prosperity of Methodism demanded that its old, time-honored discipline, which was always strict, should still be sustained to preserve the body." But, we ask, what society or Church was ever preserved by injustice? If God wanted these men removed from the ministry, sense and reason would have been justified in their expulsion by proofs of immo-

rality or error in doctrine ; or the Head of the Church, who holds the seven stars in his right hand, could have removed any of them by sickness or death ; but as no immorality was proved against them, is it not clear the discipline that expelled them must have been antinomian ?

In Wesley's "Deed of Declaration," by which he bequeathed his houses and chapels to a hundred chosen ministers of his Conference, he leaves no law to prevent the suspension or expulsion of any minister, but the will or caprice of the assembled brethren whose votes decide. He excludes morality, by which he means only truth and justice, from the nature and definition of his religion ; and when a religion without truth and justice tries any case, righteousness cannot save the man. The public recognized ministers as true men who have been thus expelled, and churches have been proud of their ministrations.

Justice and truth are two of the moral perfections, while love is but one. Love is the highest excellence that Wesley claims for his religion, while, if each moral perfection be of equal utility, the man that has justice and truth has twice as much divine religion as the man who has love ; but it is a most remarkable oversight that Wesley, in defining his religion, does not call it divine love.

The ministers expelled by Methodist Conferences are more excellent than those that meet with similar treatment in other sections of the Church ; and their boldness in the right has often been the chief cause of their expulsion. It is doubtful whether Methodist discipline could succeed in their expulsion but for its rule of continual movement, by which the minister is placed among strangers, where his character is the more easily injured by the combined power of the Conference.

May there not come a time when men of truth and justice shall find their portion in Conferences to be very doubtful, and when other ministers, free from these outlandish heathen qualities, shall form rings, rule Conferences, take

possession of their funds and rich appointments, and account the minister who is burdened with morality as a dangerous man, who is either unfit for their work, or only deserving of whipping-post appointments.

There is nothing earthly an honest man loves more than a home. This is a divine impression the Creator has made on the human heart ; and if so, then it must be preposterous to suppose the opposite principle favorable to religion ; and if the minister be an upright man, where is there a wise parishioner who will not prefer the old friend to a new one ? The power of this divine law of the love of home is as clearly seen among Methodist ministers as among other men, by their choosing permanent appointments whenever they have an opportunity. It is a public complaint against the people of this country, that they are too fond of moving and of exposing themselves to the danger of trees often transplanted ; but Methodist example tends to increase this disease.

How many doubtful characters gather round a minister in a new place, who look on him as a windfall to assist in bolstering their reputation, while they have sufficient ingenuity to keep clear of Wesley's law of discipline, and always need the atonement for their actual transgressions ? The man at the village of D—— takes rank in this class ; he said : “ I always like to see the Methodist minister coming, and I always like to see him going away.” According to the doctrines of Wesley, men of this class can find a fresh pardon and salvation through every new Minister, and this immense gain may account for their love of change.

Human infallibility in the priest collects a congregation equally large, whether the sermon is poor or rich, because attendance at Mass is a duty. Let the religion of divine duty be established among the Methodists in obedience to a law that must be kept. A minister may then reside in the same place for thirty years, and be better off than an



antinomian vagabond hunting for rich appointments, with twice his salary.

It must be conceded that the removal of unmarried men gives fine opportunities for the enlargement of their minds by the most important of all studies, the study of man ; but in this country the young man soon finds a wife, if he is not married before he enters the ministry ; then the great question is, whether the benefits the Church derives from his moving will counterbalance the injury inflicted on his family.

The strongest argument in favor of short periodic removals arises from the great success of the Methodists, who even now are building churches throughout the country at the rate of two a day. But if antinomianism be found in the doctrine of Methodism, continued residence would soon ripen its deadly fruit in the conduct of the clergy.

So profound is my reverence for any institution that helps the weak in the way to heaven, that I had almost concluded to write no stricture on class-meeting. It was here all the great orators of Methodism learned the rudiments of their science and art, and without it few of them would ever have addressed an audience. All the class-leaders, prayer-leaders, and local preachers of Methodism owe chiefly to class-meeting their superior skill in the art of speech. In the four generations of Methodists that have passed away, a countless multitude learned here to love the Saviour, to love the brethren, to reprove sin, to pray in their families, to study theology, and meet death with fortitude and joy. This was the school from which the agents went in Wesley's day to effect a moral revolution in Britain.

Have not people as good a right to talk about their souls as about their bodies ? Every branch of science has been improved by meetings of scientific men, and literary clubs, since the days of Socrates, have greatly increased the celebrity of their members ; but if Christianity has

been perverted to promote injustice, how much more liable is class-meeting to serve an end for which it was never instituted? Every instrument is formed for a certain purpose, and when the conditions of its application are changed, it is worth but little, and sometimes as useless as a broad gauge locomotive on a narrow track. The sphere of Wesley's great success was confined to the Protestant Episcopal Church; the doctrines of this Church and those preached by Wesley's first ministers, will be found counterparts to each other, and necessary in true religion.

Christianity contains all those resources which are necessary in the complete renovation of our world, and it will sanction any invention that promotes the welfare of man; but when anything new appears in revealed religion, it is right to test its character by those ancient rules, which have prevailed in the Church in all ages. The society of Whitefield was said to be a rope of sand, and would not Wesley's have been the same but for class-meeting? But though class-meeting contains the strength of Methodism, it also contains some of the strongest arguments to prove Wesley an antinomian. How could he and his preachers and class-leaders exclude people of right intentions from joining in prayer with their neighbors at this meeting on Sunday morning, and at love-feasts, without becoming lords over God's heritage, breaking the law of divine justice and charity, and exposing themselves to the curse of those who "offend one of these little ones?"

Wesley refused them admittance on the ground that they were welcome to all the prayer-meetings, and could become regular members; but this argument does not sustain the principle he adopted, that men may claim authority to exclude people from the house of prayer, which comes in flagrant collision with the government of God. He urged that the presence of mockers might prevent his people from telling their religious experience, but their presence may have had a salutary effect. I asked an eloquent class-

leader how his class prospered; he did not know a letter, and as his words were few, he abounded in figures to paint his ideas. "I'wl tell you their state, sir," says he, "some of them want weights, and some want wings," which goes to prove they required criticism.

This principle of exclusive meetings has injured the Methodist Conferences of Europe. Their doors are shut, reminding one of the command: "Let your light so shine before men that others, seeing your good works, may glorify your Father which is in heaven." If the public in England had been admitted to the debates that so often terminated in the expulsion of ministers, against whom scarcely any moral offence or error in doctrine could be proved, the rings that expelled them would have been checked, suppressed, or held up to public censure. But who does not see that antinomianism triumphs when the argument is in secret, and the judges are the foremost accusers? If secret sessions in the trial of men are wrong, and that they are, all men of sense must acknowledge, then the doctrine on which they are founded must be defective or antinomian.

The first generation of Methodists, with the exception of a few, were members of the Church of England, and continued so through life. There is, even in the present day in that country, a body called Primitive Methodists, which holds that Wesley intended his disciples should always be members of the Established Church. If this can be proved, Wesley will find refuge; for his society is so well suited to that Church, that without it the old Church is like a house in winter without a fire.

Justice to Wesley imperatively demands that, in forming an estimate of class-meeting, we view it in the light of the Church to which he and its members belonged. View him in the light of American Methodism, whose members never kneel to hear the divine law read in their Churches, or pray on such solemn occasions for strength

to keep it, and class-meeting will simply appear a dangerous institution.

Wesley describes his society as "a company of people having the form and seeking the power of godliness." We shall have a sounder opinion of class-meeting when we view it in the light of his doctrines. Then we shall see it to be a company of people united, whose "religion is neither more nor less than love," while the law is believed to be "no condition of present or future salvation;" "the perfect always need the atonement for their *actual* transgressions," and hold the doctrine of a "free salvation from the guilt, the power, and the in-being of sin," but none from the practice of it.

Class-meeting, then, is a joint-stock company, and the greater its spiritual wealth, by the exalted piety of some of its members, the larger the drafts may be on the firm, to cover the expenses of others who live according to the latitude of its doctrines.

In the kingdom of Christ on earth there is a species of necessity for instruction by dialogue, between the experienced and ignorant, on the nature of the life of God in the soul. The Prophets, the Psalms, the Gospels and Epistles contain frequent allusions to the inward kingdom and its vast concerns. St. Paul gives a brief history of this spiritual state among the Christians at Rome: "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God; and not only so, but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The Prophet Isaiah describes the same religious experience, attended by miraculous manifestations: "Woe is me, for I am undone, for I am a man of unclean

lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth and said: Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged." These two accounts agree in proving that the religious experience of St. Paul and Isaiah was in reality the same with that of the heathen converts at Rome.

I have known a substantial farmer to travel a considerable distance from home to have a private conversation on this subject with a man whom he believed to enjoy the faith which is the substance of things hoped for, and the evidence of things not seen, the hope that is full of immortality and the love of God which passeth knowledge. To spread this knowledge was Wesley's object in establishing class-meeting, for which he found no substitute in the Episcopal Church.

The conscience is the greatest instrument of pleasure and of pain in man. In its troubles the Catholic can go to the Priest, and hear the dictum of infallibility. The Calvinist can go to his decree, which foreordains whatsoever comes to pass with an infallibility not inferior to that of the Priest. Wesley's class-meeting is a noble effort to supply this want of the soul. It comes near the meetings of the ancient saints, who feared the Lord, in the days of Malachi: "And while they spoke one to another, the Lord hearkened and heard it, and a book of remembrance was written before him for those who feared the Lord and who thought upon his name; and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son who serveth him." Wesley's class-meeting is not without foundation in the goodly fellowship of the Apostles; or in that society that met with one accord in an upper room. It aims to establish a communion of saints.



The Methodism of Wesley was surrounded by restraints entirely unknown in this country, making the exposure of its antinomianism the first duty of its friends. If the Methodists now attended a Church on Sunday whose greatest lesson taught them to keep the divine law, whether they were converted or not; if they were now placed under the ban of public opinion, as a new sect of fanatics, who had large license for free-love at their night meetings; if they often heard from the enemies of their sect a long catalogue of free-love and swindling facts that broke out among the saints; if they sometimes heard, while returning from class-meeting, a wild Catholic, mounted on a fence at some distance, crying: "Wolves in sheep's clothing! wolves in sheep's clothing!" if Wesley came round betimes to hurl out of the society those of whom he did not hear a good report—then our Methodists would be Methodists.

Talking in church on the subject of religion, assists the impression of divine truth, and the Methodists derive so many advantages from this, that other sects would willingly adopt it. The Presbyterians can never equal the Methodists in talking religious experience, being bound by the decree. The Baptists are not the most rigid Calvinists, and they come nearest the Methodists in religious experience at their meetings; but in all their efforts, Calvin's chain seems rattling at their heels, while the other end of it, for aught they know, may be fast anchored below. But the son of Wesley is untrammelled, either by the daily threefold task, or by the chain of the decree, and spreading the wings of his genius and faith, he can soar from pole to pole, through all the realms of religious faith and feeling; he can ascend like the eagle and gaze on the sun, play with the thunderclouds, or, descending, transform himself into a bird of paradise, gathering nectar from the sweetest flowers.

A Methodist lady told me of a man who finished his

rich experience at a love-feast she attended with the following climax :

“ No condemnation now I dread,  
Jesus and all in him are mine ;  
Alive in him my living head,  
And filled with righteousness divine ;  
Bold I approach the eternal throne,  
And claim the crown through Christ my own.”

A few days after, a girl in the neighborhood presented him with an heir. The most striking experience I heard in a Baptist Church was that of a banker, who had shut his hand on deposits, including \$600 from a servant-maid. In the law of sacrifice it was fixed, “ Whosoever offereth a sacrifice of peace offering unto the Lord to accomplish his vow, or a free-will offering in beeves or sheep, it shall be perfect to be accepted ; there shall be no blemish therein.” “ Either a bullock or a lamb that hath anything superfluous, or lacking in his parts, that mayest thou offer for a *free-will offering*, but for a vow it shall not be accepted.” Let class-meeting, then, be considered a free-will offering. Let it not be made a test of church membership ; it never was such in the days of Wesley. Then, though like the free-will offering of the Jews, it may have things “ superfluous and lacking in its parts,” it may be accepted.

The prayer-meeting is a very important institution, and none has contributed more to the extension of Methodism. It was here the leader gathered the members of his class. If preaching was the casting of the net, the prayer-meeting gathered the fish. Preachers have often been surprised to find, on their return at the end of a month, that through the exertion of the leaders the societies by prayer-meetings had been doubled. The prayer-meeting then has been indispensable to the progress of Methodism. Much has been written to prevent class-meeting from becoming an obsolete form ; but while prayer-meeting is

of more importance and as susceptible of perversion, we have never met a pamphlet to prevent it from being turned into a night-rendezvous for the careless, many of whom have made it a stepping-stone to their own ends.

When Christ said, "I have a baptism to be baptized with, and how am I shortened till it be accomplished," he did not mean diving nor sprinkling, which are but means—he meant the inward baptism of the Holy Spirit, to bring the spiritual senses into contact with eternal things, like the opening of flowers in the sun. After his resurrection he said to his disciples: "Tarry ye in Jerusalem until ye be endued with power from on high, for the Holy Spirit shall come upon you, and ye shall be witnesses unto me." The apostles then remained in Jerusalem, and with the other members of the church continued with one accord in prayer until Christ's prediction, "the Holy Ghost shall come upon you," was fulfilled on the day of Pentecost. This great first Christian prayer-meeting stamps the institution with infinite importance through all time, as a place where may be found the baptism of the Holy Spirit, prefigured by the sign to be received in infancy. But the religion of this is not the same as that of the Methodist night prayer-meetings. The religion of the old prayer-meeting kept every jot and tittle of the moral law, but Wesley's religion removes it or is one of continual transgression; the first religion was made of the moral perfections of Christ, and the second only of love.

The first Methodists scarcely knew anything of Wesley's doctrines, except a clear sense of the divine favor, and a war on all iniquity, in which his persecuted preachers led the van. One might attend those meetings for twenty years without seeing one sitting at prayer, and such would be viewed with feelings similar to those produced by the presence of drunkenness.

An intelligent stranger acquainted with old Methodism,

on coming into one of our modern night prayer-meetings, soon discovers a great difference. If a woman leads in prayer, he is immediately struck with the remarkable appearance of the meeting. A crowd is seated before him, and on listening with attention to the prayer, if it be Methodistic, she prays that the men who sit round her may obtain a present, free and full salvation from the guilt, the power, and the in-being of sin, which leaves them free in "actual transgressions continually." The freer and more frequent the pardon, the greater the liberty for actual sin. After a short address from a Methodist, he may expect to hear the chorus :

"I'm glad salvation's free ; I'm glad salvation's free ;  
Salvation's free for you and me ; I'm glad salvation's free."

In forming an estimate of the religion of the night prayer-meeting, we should not forget its Methodist definition, that it is "neither more nor less than love," and having excluded justice from its nature, it is therefore free to love darkness rather than light.

Charles Wesley is the chief author of the hymns of the night prayer-meeting. They are noble specimens of devotion, and admirably suited to a Church where the standard of the law is sustained ; but where this is thrown down, their love is often perverted, which is clear from such verses as—

"Two are better far than one,  
For council or for fight ;  
How can one be warm alone,  
Or serve his God aright ?"

This verse is found in the old hymn-books. What lesson may a daily transgressor not learn, in a religion that excludes the divine law from its nature, as he walks up the aisle of a church, laden with fresh guilt, to take his

seat at prayer, while he hears John Wesley's hymn united with the sweetest music of female voices :

“ Mercy and free salvation buy.”

When profane songs are sung, the place, the music, and the society may sound the note of warning ; but these meetings, held at night in heated rooms, are religious meetings. The women then may sing joyously :

“ Thou of life the fountain art,  
Freely let me take of thee ;  
Spring thou up within my heart,  
Rise to all eternity.”

And the men respond :

“ Dark and cheerless is the morn,  
Unaccompanied by thee ;  
Joyless is the day's return,  
Till thy mercy's beams I see ;  
Till thou inward light impart,  
Glad my eyes, and warm my heart.”

This, of course, is all religion. Here is a delightful meeting. There is here the closest union, for the members are brothers and sisters. This most compact society is in a heated room, illuminated by rock-oil and female beauty ; all are thrilled by sweetest music from hymns of love ; salvation is so free that they have sat delighted at prayer, when most fervent petitions were offered up that they might be raised perhaps to the state of perfect men, in which they would “always need the atonement for their actual transgressions” (among the women), when covered with the brown guilt of night.

To this argument, a Methodist might reply in the language of the Apostle, “To the pure all things are pure, but to those who are defiled and unbelieving is nothing pure, for even their mind and conscience is defiled.” But



I ask, is that a pure religion or meeting where people assemble at night to trample the laws of reverence and divine worship, held sacred in God's church through all ages and nations? Is that a pure religion whose nature is love, from which truth and justice are excluded, which leaves it free to practise all falsehood in the dark?

We never read of night prayer-meetings among the Jews. The first Christians held them, because they were persecuted. Religion is the most exalted and honorable thing among men, and it is insulted whenever business takes precedence of it. It is written, "Cursed be the deceiver that hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing." The lesson here taught is, that the best of every class is to be presented to God. But are the blind and the lame hours, and the drunken hours of the night, the best of the flock of hours to present as an offering, and specially among those whose doctrine teaches them that "the Adamic and the Mosaic law" against every vice "are abolished with regard to man?"

The history of religious societies has left on record the lesson, that unless they are closely watched and kept to the law and the testimony, they become the greatest instruments of ruin the world has ever seen. What Satanic organizations ever established on earth have equaled the societies of the Pharisees, of Dominic, and Loyola in human slaughter and destruction?

If night prayer-meetings promote moral rectitude, which springs from the fear and love of God, let them be continued; but what Christian in his senses will apply the sacred name of prayer-meeting to those night assemblies of love and song, from which reverence and worship are banished; where people sit as equal with God in prayer, either to find a free salvation from the guilt of the week, or to feel the satisfaction that they have fulfilled the task of their creed, by having broken the law "in thought, word and deed?"

Let pious people revolve the question, whether it is better to hold meetings in which night-walkers assemble to break the law, and then endeavor to secure the ends for which they left home, or postpone their meetings to Sunday; or if they will continue these meetings, then let policemen be in attendance to enforce the law of all religions there, and constrain those who come to sit mocking their Creator on their seats at prayer, either to kneel as hypocrites, or expel them as rowdies.

The Calvinistic doctrine of a free salvation for the elect men among the women, while breaking the law, has been imported into Methodism by Wesley, and thrown open to all who hold the new law of faith and love in their reception of the doctrines of men. But whenever the law of the divine moral perfections is established, this free salvation, founded on the new law first taught by Hildebrand's religion, falls to the ground. Then we discover that there is no free salvation from the sins committed against ourselves; for such sins as sloth, drunkenness, dissipation, and lust we must bear the full penalty. Neither is there a free salvation from the sins committed against our neighbor; for if so, swindlers, incendiaries, and robbers as such would be respectable. But the Gospel teaches that a sinner may find salvation from the guilt of sin, though not from the punishment of it in this life, if he make restitution to his utmost power, and follow the Saviour, keeping his moral law of truth, justice, and charity as unfolded in the Decalogue.

Who then so blind as not to see that salvation from the guilt of sin, without salvation from the practice of it, is neither more nor less than free-love? This doctrine enables shouting leaders at night-sitting clubs of song and female beauty to offer the salvations of free-love to the women, and send them home with poisoned minds.

The victims of such salvations often sing with great rapture of the excellence of their doctrines, when they

have the prospect of getting into dark corners once or twice a week. Oh, how they love the Saviour who founded these free salvations, and how ardent their zeal against the legalists and moralists ! How unfashionable and outlandish to read the divine law in the pulpit, and how injurious to the souls of the people to teach that true religion consists in doing what God has commanded in his law !

There are companions that are very often seen walking arm in arm with free salvation from the guilt of sin, without salvation from the practice of it, and these are poisoning and shooting, while abortion stalks behind them.

As a *specimen* of the facts which spring from such doctrines, a neighbor of mine who made a great noise at prayer-meetings, left his wife and children and went to Illinois with his neighbor's wife, who left her child behind. After a few weeks he sent back her clothes to her parents, with the news that she was dead, being probably poisoned ; he then returned to his family. The unfortunate woman's husband and relatives have never heard of her.

If people believe they cannot keep the law, or have liberty to break it, what profit can they gain from night prayer-meetings, except to cover their antinomianism with a cloak ? The daily sin for which they have liberty is a consuming fire. Will you be indebted to those who put a match to your house, and then gather the men and women of the neighborhood with noise and pails of water at night to extinguish the flames, while next day the same daily transgressions may set your house on fire ?

As the worst lies are those which are in part true, so the worst night-meetings are those which are in part religious. Night-meetings which are absolutely bad will be abhorred ; but those prayer-meetings where the law cannot be kept contain liberty for the worst transgressions, while they are screened from public censure by their religious name and the attendance of some good people.

Let us change the phraseology of such meetings, that

we may see how they would look in this card if published in the daily newspapers of our city: "On Tuesdays and on Fridays of each week, at seven o'clock P.M., both sexes are to meet at the club-rooms, and all are invited who have professed to 'break the law daily in thought, word, and deed' among the women, and who hold that 'even the most perfect will always need the atonement for their actual transgressions' among the women. The sexes will not be asked to worship, but only to sit a while, that they may find pardon and strength to live according to their doctrines." How many respectable men and women would attend these clubs? and yet it cannot be denied that this is a true and fair account of the doctrine and practice of these night prayer-meetings.

It must be conceded there are some good things at the night prayer-meeting. But though there may be many perfect links in a chain, it will be rejected if one be broken; and an honest inspector will not suffer the risk of a thousand lives in a sound ship until the few rotten planks are removed.

Young men may hold a night prayer-meeting for their own sex with profit anywhere; but by a prayer-meeting I never understand, in the light of the inspired history of God's Church, these profane or blasphemous meetings where people assemble to sit at prayer.

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### CHAPTER III.

Religion and the law—Ministers having only the authority of heathen orators—Wesley forbidding to marry—Love let loose from law—Is the religion of Wesley that of the British Islands to the present day?

A PROPHET, while speaking of the religion of heaven, represents it as so plain and simple that "a wayfaring man though a fool need not err therein."

It consists in obedience to a few delightful commands, which are intimately connected with the greatest rewards. But men who found sects are more or less distinguished by their theological discoveries, and the chief of them consists in finding a path to heaven without keeping the law. All their new plans of salvation in the end resolve themselves into the false principle that men may secure the end by unlawful means.

If a man, according to Wesley, can enjoy salvation while "always" breaking the law, then he may be saved from sloth while he is lazy, and from falsehood while he is untruthful, and from evil passion and drunkenness while he breaks the law of temperance, and he may be saved from revenge and lust while their infernal fires are burning within him. By this plan he may be a great poet without ever writing a verse, a great philosopher without the study of cause and effect, and a great traveller without leaving home.

There are few parts of Wesley's theology more worthy attention than the divisions he speaks of in the ancient code of religion, such as the Adamic law, the Mosaic law, and we read in Methodist theology of "the Christless law of innocence," as though Christ were not the lamb slain from the foundation of the world. These codes being distinct from each other, and given at different periods to man, imply of necessity that divine justice and charity must not have been always the same. If these had been unchangeable, then the law that springs from them must have been the same for all rational beings, in all variety of circumstances, and in all ages. If one of those ancient codes were wanting in moral perfection, then the Creator at that time must have been wanting in charity, truth or justice, which would prove him destitute of infinite perfection. If it be granted that his perfections are infinite, then the law of man from the beginning must have been no "Adamic law," or "Christless



law of innocence," but the same eternal law of justice and charity.

The religion of Christ on our planet, then, never had but one law, and the impossibility of breaking it without punishment may be seen by the working of what is called the law of nature. This law, which is inferior to the moral, can never be broken with impunity, the accidents which destroy health or life being only the penalties of its violation. That the moral law is higher than the other, is proved by the force of its truth and justice in fixing the positions of the orbs of heaven, directing them in their courses, and adjusting all the forces of nature in accordance with the highest wisdom, to promote the happiness of animated beings, and specially of man. The law of nature has its highest development in the animals inferior to man, and it would be irrational to conclude that this should be broken with more impunity than the moral law; so that men might sometimes sleep at the bottom of ponds without being drowned, and jump from the top of fearful precipices without being injured, and eat morphine and calomel without being partially poisoned. As it is, then, impossible to break the law of nature without being punished, the same certainty of punishment at least must attend the violation of the higher or moral law. Wesley's doctrine, then, of the continual transgressions of the perfect among the women, can have no foundation in the Bible; for the same justice which permits one man to transgress because he is called a Christian, must permit every man to transgress without limit, unless it can be proved that Christ came into the world to give license for iniquity to those who cry Lord, Lord.

Calvin's doctrine is here more consistent, though not more rational, than that of Wesley. Had Wesley made a decree foreordaining whatsoever comes to pass by free-love, on this foundation argument would find a foot-

hold to infer that, while such as the perfect enjoyed "continual transgression" here and bliss hereafter, the decree accounted for the difference in their fate; proving that those who were reprobates from free-love here were sure to be reprobates in the next world.

Southey gives Wesley large credit for his skill in logic, but he shows no logic here. He points out no premises, in any law in the Bible or outside of it, by which we can account for the different fate of his perfect saints and perfect sinners. On the supposition that the Mosaic law is not taken away, both classes are continual transgressors, and justice consigns them to the same doom, to be punished in this world and the next according to their works. On the supposition that the Mosaic law is taken away, then there is no power to make a difference in their fate but the power of falsehood.

Those who differ from Wesley on the nature of religion, and believe that it does not consist of any passion or single moral perfection, but in keeping the divine law, will be impelled to prefer a morning service on Sunday, in which the whole nature of their religion will appear in the Christian holy of holies, surrounded with its eternal sanctions. Children then will hear in church a voice as from heaven, saying, Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee; teaching them that disobedience is accompanied by fearful temporal judgments. The parents then will hear a voice from heaven crying: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments;" teaching them that their children shall be cursed on the earth to the extent of their parents' sin in breaking any of the ten commandments of Christ's law. Here the most solemn and delightful of all facts is revealed to the

family on Sunday morning, that the father, mother and children are placed as fully under the government of heaven as if none were created or redeemed but themselves. His eyes, which run to and fro throughout the earth, beholding the evil and the good, are upon them; from whom no secrets are hid, before whom a sparrow cannot fall unnoticed, and in whose sight even the hairs of the head are numbered: while on this infinite intelligence of their conduct concerning his law is founded his executive government, bringing every work into judgment with every secret thing, whether it be good or whether it be evil; by punishments and rewards in this world and the next, consistent with a state of probation.

This teaching of a perfect law prepares the mind to appreciate the infinite excellence of the Gospel, without which the law could not be kept. This Gospel proclaims repentance and remission of sins that are past; but this repentance is not mere excitement accompanied by daily or weekly transgression; it consists in ceasing to do evil and learning to do well; it means in the original a change of mind and of life, and if the life has not been wrong, the individual is one of those that "need no repentance."

That Wesley's doctrine concerning the law sweeps away this teaching must be clear. Ministers need not read the divine law on Sunday morning, because true religion does not consist in keeping it. If it "is removed," or to be continually broken, it is clear that it cannot be the foundation of the mighty machinery of God's providential government of man; and that government, not being founded on the justice and truth of the law, must be blind in all its movements. The greatest sinner, then, by his plans of escape, may keep himself free from all punishment, whether in his mind or conscience, his soul or body, his reputation or character, in life or death. Parents, then, of evil habits, need not fear that the penalty

of broken law shall fall upon their children unto the third and fourth generations, and children need fear no divine chastisement for dishonoring their parents.

This delusive doctrine is flatly contradicted by the divine code, and by all the divine comments of the prophets and apostles. According to these, the muscles of a house-fly's wing or the rings of Saturn are not more perfectly formed for their end, than the divine government for the direction, chastisement, and encouragement of man in this life. Though the moral law does not inflict its penalties immediately, like the natural law, sentence against an evil work, not being executed speedily, because this is a day of probation; yet the whole teaching of the Bible is evidently designed to convince us that there is no part of the visible or invisible world more perfectly under the watchful care of the divine government than where we reside.

Faith in the continual presence of the divine government is the strongest support of true religion; but this is destroyed by the "continual transgressions" of the perfect. Reason must conclude from such premises that there must be no divine government in this world, or if there were, the perfect must be among the foremost in suffering for their unlimited transgressions. The destruction of wicked nations and cities, then, must have been accidental, as well as the death of such sinners as Ananias and Sapphira; divine justice could not destroy them for breaking the law, after the example of the perfect. How numerous and fearful the inferences to be drawn from such a doctrine, against the divine government, and in favor of the practice of wickedness with impunity.

The preaching of the Gospel is the mightiest machinery of earth for the elevation of man; but wherever these antinomian doctrines concerning the law prevail, the Gospel is shorn of its strength. A law daily broken by the perfect is no law, and the Gospel is then like the ear

without sound, or like the eye without objects of vision.

In the pulpit it does not appear as the Gospel of Christ, which always offers divine help to every man, to do all that is commanded ; but it appears as "another gospel," which does not give power to do what God has enjoined, but pardon always to the "most perfect," who always break the law. It cannot arm itself in the pulpit with the terrors of destruction, because the bolts it wields, being directed against transgressors, would sweep the saints to ruin ; and if it offered eternal life, all must equally receive its rewards, for all are transgressors, and there is no unjust decree to make a distinction. Is not the conclusion, then, inevitable that heathen orators and the preachers of such doctrines have all the same, and only the same, authority to enforce their teaching ?

Wesley's first preachers learned a Catechism in childhood in which there was this question, "Can you keep the ten commandments ?" which include the whole law of Christ ; and they cried, "Yes, verily, and by God's help so I will." This doctrine, of course, they held as members of the English Church ; and Wesleyan missionaries, while preaching the gospel of infinite power to walk in the justice and charity of the law, while dwelling on its promises of life eternal, and its threatenings of vengeance against transgression, the divine perfections descended into their souls, they became a part of omnipotence, and whatsoever they bound on earth was bound in heaven.

Is it not clear, that the preachers of the gospel of transgression give liberty on Sunday to every Adam and Eve to eat the forbidden fruit, that they may be excluded from the paradise of innocence forever by the flaming sword of conscious guilt ? This is literally the language of the serpent, "though ye sin, ye shall not surely die." Such a preacher, who wriggles his slimy way into the pulpit, is a soldier that thrusts the hilt of his sword into the hand



of the enemy, a watchman that opens the gates of the city to the foe ; he is a cloud that promises rain, but only sends forth a suffocating mist, a well without water to the traveller in a burning desert ; he is a wandering star to deceive the mariner on the stormy sea of life, an extinguished lighthouse on a dangerous coast, an ambassador that seeks his country's ruin.

The task which Wesley undertook, of providing preachers of the gospel for the British Islands, America, and the isles and continents of the earth, without the aid of a single college, was one of the most glorious ever accomplished by man ; but this great work has been stained by one of the greatest errors that ever disgraced the Protestant ministry, and that is, "forbidding to marry." Had he not exposed the centre of his system to the destroying power of this flagrant error, the Methodist ministry, having never believed that Wesley was an antinomian, might by this time have had the Episcopal Church of England shorn of its temporalities, as well as that of Ireland.

There is a species of modern politeness, of which the Holy Spirit has left no example in the Bible. His words, when wrong is to be rectified, are like a new threshing instrument with teeth. "In the latter times," says he, "many shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, forbidding to marry." It is strange that Wesley would expose his system to the scathing power of this fearful artillery. The sign here hung out is so alarming that it may lead to the inquiry, whether the whole system is not rotten which contains a mark so flagrant. Some might assert that it is the Church of Rome which is pointed out in this prediction ; but if the Holy Spirit speaks without respect of persons, he speaks without respect of churches, and only condemns when there is departure from the law.

Father Hyacinthe, when speaking of the causes that led to the burning of Paris and its late human slaughter, says,

“The government imposed a prolonged celibacy on the soldiers, and legalized the prostitution of women.” These two monsters are twins ; they ascended out of the bottomless pit and presage destruction.

About ten years is the usual period for the application of Wesley’s mandate ; four years in the regular work, and three years of preparation for the Ministry would make seven years ; but, including the habit of waiting so long, from ten to twelve years is the usual period of Wesley’s apostate law. Doctor Coke and Bishop Asbury broke its power in this country, in which its operation would have been most ruinous ; but in Canada, and specially in the British Islands, it reigns with rigor. The man of highest ministerial power there, who marries in the second, third, or fourth year of his ministry, must immediately quit.

If one man has a right to forbid to marry, so also has another, and by the adoption of this principle by all, the earth might be depopulated or ruined. The Holy Spirit says that marriage and meats “are ordained to be received with thanksgiving by them which believe and know the truth.” Here both ignorance and infidelity are charged against the man who submits to Wesley’s anti-marriage law. Who will concede that a father or mother has any right to prohibit the marriage of a son or a daughter, and keep either in celibacy through life, or for a number of years ? and if a parent would have no such right, how shameless the presumption of any stranger who claims it ; and how much more shameless the conduct of the man who permits himself to be robbed of justice and of manhood to such an extent.

That the young Minister shall have liberty to marry at the end of a term of years, does not efface the mask of apostacy ; the false principle is as certainly adopted as if it were to rule the man through life. Marriage is the central duty of this life, on which all true prosperity depends. Is not the interference of an anti-Christian mandate, for so

many years, in the prime of life, very likely in its general operation to make a fearful wreck of hearts, and hopes, and lives ?

To superficial minds this law of ministerial marriage may seem self-denial, but it is directly the opposite. Self-denial consists in keeping the law against the power of temptation, but this consists in breaking it. One argument to uphold forbidding to marry, told the young Minister that the cultivation of his mind required celibacy ; but this is exploded by facts ; great poets take precedence among men of genius. Burns, the national poet of Scotland, the most popular of our poets, was married young ; Shakespeare, the national poet of England, was married before he was twenty ; and Moore, the national poet of Ireland, was married young. The want of funds to support the families of Ministers has been urged to sustain this libel on Christianity, which represents him who saith, the gold and the silver are mine and the cattle on a thousand hills, as unable to feed the wife and children of his ambassador. It could not be impossible for a travelling preacher—the highest ministerial title—taking up collections wherever he went, to support a wife and children, while George Muller received about two millions of dollars, to feed children not his own, without either travelling or asking from any man. Thus it is proved that Wesley's rule of clerical celibacy is founded on the wreck of the laws of philosophy and faith.

Wesley adopted a system of finance by which, if the circuit was rich, the preacher was not entitled to all the money it gave ; and when an unmarried Minister went to a place of this sort, he handed to him a considerable sum at the end of the year. Every marriage diminished the sum annually placed at Wesley's disposal. The opinion he entertained of the wives of some of his preachers who wasted his money, may be seen in some of his old minutes. I found an old copy in Sullivan County, in which he calls them sluts, for not taking better care of his houses.

While the candidate for the Methodist Ministry remained at home, studying the science of theology and practising its application to the people all around, he was free, and probably a better preacher than Wesley was when he was ordained. Like others of that period, Wesley practised pulpit piracy, of which the Prophet speaks, "They steal my word one from another." We are told by Thomas Jackson, the editor of Wesley's works, that "there were found among his papers eight discourses, partly transcribed from other authors, particularly from Dr. Calamy," and these are published among Wesley's sermons.

No sooner does the young man enter the ministry than he must put on the strait-jacket of the new code; formerly he enjoyed the liberty which divine law alone can give; now he must bear the yoke of Wesley's law, and believe the doctrine that "God has taken away the Mosaic law." Perhaps in his travels, before the end of two years, he encounters a pair of eyes that shoot contagion through all his nerves, producing a wonderful malady unknown before, from which no minerals or herbs can rescue him.

He now looks round for deliverance, but on all sides he is inclosed by the iron walls of superstition, within whose dreary dungeons he must remain for many years. While the fires of first love are burning, their light will sometimes reveal a surrounding heaven; but in his circumstances, their smoke will sometimes spread around him the misery of the pit. To be constrained to wait two years is hope deferred, which maketh the heart sick; but this man must wait many years, while the tempest is wafting his bark all over the seas, and threatening every hour to overturn it. Eternal justice within him raises rebellion against the yoke of tyranny he bears; but he may beat his head against his prison walls, for there is no escape but by renouncing Wesley; but the chain that binds them both is like that which unites the Priest and the Pope. He has been painted thus:

“ See the glorious Preacher stand  
Smitten with the magic wand ;  
The absent mind without control,  
The image hovering round the soul,  
The anxious day of hopes and fears,  
The restless night of dreams and tears,  
The cheek now pale, now flushing red,  
The windmills working through the head,  
The silent, soul-consuming strife,  
That wears away the springs of life ;  
All these and other signs proclaim  
The progress of the latent flame.”

We are told of Sir Isaac Newton that, while he sat beside a young lady, with her soft and delicate hand in his, he became so much absorbed by his researches, that he thrust her finger into his blazing pipe, to press down the tobacco, lest it should burn too fast. Now if astronomy had such outlandish power on the mind of Newton, how much greater than all astronomy and philosophy and science that loveliest creature of the earth, whose sweetness surpasses all created things, but from whom Wesley may separate him forever.

We are told in an old song about a man in love, who went out to thatch the barn, and at night he discovered that he had been thatching the stable all day ; if this man, who had liberty to marry, was so bewildered, how wonderful must be the bewilderment of the Minister on finding no liberty through an uncertain round of years ?

All the laws that surround the throne of the Creator proclaim that this young man shall have liberty to marry this most lovely creature, who concentrates in her angelic form the dignity, grandeur, loveliness, and sweetness of the universe, and that he may stop in his present sphere as long as he is profitable to the Church ; but all the laws that surround the throne of Wesley proclaim that he shall do neither the one nor the other. To the vicissitudes of dreary years he must commit the grand business of his



life, where only a chance remains that the little bark which contains his hopes and happiness shall ever reach the shore.

Meantime there may be the coldness of parents in having anything to do with a man whose acknowledged excellence is counterbalanced by suffering himself to fall into such an awkward position. There may be officious friends, intercepted letters, the zeal of talebearers, with the wasting power of time and distance, blasting the young man's hopes, wearing his spirit, and preparing him in the wide field of his travels to yield to the attraction of another. The young lady's attention is not diverted by travelling or mental toil, by change of society or scenery; her soft and gentle nature has received the impression of an image which now preys as a worm on the chords of life until she finds refuge in the tomb. Thus by Wesley's doctrine houses and villages are filled with sharpest grief; the fairest flowers of humanity are cut down in the midst of their bloom. A traveller in Methodism might stand on a thousand graves of the finest girls that ever adorned our planet, and trace the causes that brought them there, back through consumption, dejection, and blighted hope, to the first pangs of disappointed love; while over the grave of each might be placed a stone with this inscription:

" Here lies another victim  
Of Wesley's superstition."

Wesley says, "If the Methodists live according to their experience they will be enthusiasts." In Europe, wild doctrine when young, can with difficulty escape being smothered. It is like a young tree struggling for life while overshadowed by an old forest. In Young America there is more room, and it can shoot aloft and spread its branches. When a doctrine is sound its universal application will produce the best effects, for no evil can come

of that which is good ; but when the principle is laid down, that "true religion is *neither more nor less* than love," the cause of all activity in the universe is let loose from justice in the mind and heart, and who can calculate all its wild productions ? In settled churches this is restrained by the sense and reason of the people, but without restraint it would soon destroy all order among them. At some camp-meetings it finds more liberty than in the Church, and it often manifests itself in shouting, and various contortions, which in women often end in swooning. The chief psychological effect sometimes becomes contagious, and running from mind to mind, it exhibits the marks of peculiar nervous diseases unknown to medical practice.

This principle of love let loose from law, as it has been inculcated by the monks of the thirteenth century, led multitudes of both sexes to run naked through fields, villages, and cities, whipping their naked bodies with astonishing severity ; and while their wild eyes were raised to heaven, they filled the air with frightful shrieks and howling. The same lawless love led some of the early Baptists of both sexes, to walk entirely naked before the public ; and when passing through a village they cried, "We are the naked truth."

I have seen the working of the religion or feeling among a simple people who did not know much more of Wesley's religion than that the law was removed, and love was its nature with boundless faith. I saw its working at a camp-meeting where women preached, and the soft tones of the female voice on which the power of women so much depends, were changed for masculine coarseness, in striving to command the audience and produce feeling. One of the first effects of the preaching was the formation of a ring, and a number of both sexes began to march round it, while occasionally a man would throw his hat on the ground with great force, as he glared wildly round. By arts like this, feeling soon grew so high that women began

to fall while men were affected by strange contortions which triumphed over the mind and became irresistible.

While some of the spectators gazed at these wonders with a religious and others with a philosophic air, their attention was turned to a man running round the campground, with his hat off, as if pursued for his life. His long hair streamed in the blast, his eyes glared wildly, while he dashed like a deer before the hounds, from the power of the mighty impulse within, and wherever he met a stump he cleared it like a springbok.

Out beside a hillock lay two young men, apparently senseless. They soon recovered sensation and began to roll on the grass, and the brown leaves of the primeval forest mingled with their long hair. One of them soon recovered from the effects of the religion of feeling, and stood up to communicate the revelations he had received, but he failed for want of having something to say. Then the other rose, who was more fluent, and fastened his awful eyes on a local preacher. The crowd immediately gathered round to hear the inspiration this man had gathered while he was in a trance, and he thus began :

“I know you, F. J. You have been long deceiving the people, and you is a dangerous impostor. If the devil has an agent on earth, you is one. You don’t know the truth, and cannot teach it ; your mind is so crooked and your heart so hard and vile, that I warn the people to beware of you ; you is a dangerous man, a dark hypocrite, over whom the devil reigns.”

This honest local preacher was a business man, and the inspiration of this saint was employed to sweep away his character, to gratify envy or malice. A substantial farmer turned his head toward me and said, “Never mind ; J. has backbone ; he’ll defend himself.” The man thus assailed stood as a statue, while exhibited before the people as a monster of iniquity ; but his accuser cited no facts ; these

would lower the dignity of his address, and break its authority by detracting from its inspiration.

In a religion of feeling, the women have a just claim to precedence, as this element prevails in their character. According to Wesley's prediction, that the Methodists would be enthusiasts without his discipline, this sometimes ran so high that the noise made in their Church led the crowd outside to take the doors off the hinges; and it was like Bedlam, where a score of voices might sometimes be heard at the same time. A long bearded man was addressing the congregation one evening, and looking down at a fine girl of the sisterhood, he cried out: "Sister I., the spirit bids me go down and kiss you." Down he marched, and wending his way through the large congregation, he regaled the assembly with the music of a kiss, which beggars all other music.

True religion, which always consists in obedience to the divine law, could have suppressed these wild proceedings; but Wesley's code only added fuel to the fire. As feeling is not a property of matter, it must be spiritual, and as their religion was feeling, it was wrong to stop its progress, whatever path it selected.

Here was the fulfillment of Wesley's prediction, that the Methodists would be enthusiasts and antinomians, ruled by high religious feeling, leaping the bounds of right, unless his discipline prevented them.

The unsoundness of Wesley's philosophy here must be apparent to all. He relies on his discipline to prevent the effect of antinomian doctrine, while his discipline is but human law, and his doctrines claim to be divine.

Sometimes their spiritual feeling led them to conclude their minister had no religion, because his intellect was stronger than his lungs; then one or two of the women would give him to know that "he had not the ring of the right metal," and they would commence shouting to stop his ministrations. If they succeeded in putting him to

silence, the experiment was justified and the minister was condemned. Rev. L. W. told me he was assailed while preaching by the shouting mania, and that as his ministerial character was at stake, he immediately threw off his coat as if going to fight. The women shouted and he shouted, until probably the terrible noise could be heard at the distance of a mile. In the intervals of the shouting, he threw in a clause or two of his sermon, on some important point in theology; for it would be unseemly to attack the women with the tongue in church, especially when they were testing his divine call to the ministry by finding out his strength. Their lungs first gave way, and his divine call was placed beyond a doubt.

Sometimes other feelings gave them extensive knowledge in the invisible world, which was accurate in proportion to the demands of selfishness. I often heard two ladies of the same congregation, who were fine speakers, and one of them, who was a large woman, came often in the way of the other, whose eloquence contained less feeling. The latter had been somewhat chagrined by a serious disappointment. She had asked a young man to marry her, and had met a hopeless refusal, though her request had in it a tinge of inspiration. Love, when disappointed, sometimes turns to revenge, and as the revenge of this lady was accompanied by inspiration, she made a desperate attack on the large woman a few night after, and said to her: "There is a Devil inside of you as large as a bear." Here she proved the accuracy of her knowledge by a distinction in the size of Devils, on which the Bible is silent; as though some of them might be large as elephants and others small as serpents, hornets, and wasps.

Philosophic divines have differed in opinion while accounting for the phenomena that sometimes appear at camp-meetings and revival meetings. These appeared under the preaching of Jonathan Edwards in New England; they appeared among the Presbyterians of the



North of Ireland, and exercised the pens of eminent divines there, who ascribed them to different causes, human, diabolical, and divine. The dancing mania of Madagascar, among the Christian natives, was of the same genus. There is one fact which may assist in accounting for them—they have never made their appearance among a people who believed that the divine law could be kept, and that true religion consisted in keeping it, as revealed in the Decalogue and the teaching of Christ.

It is clear a religion that does not consist in doing what God has enjoined in his law, must consist of human inventions. This was the religion of the thirteenth century, which produced the Flagelists, and this is clearly the religion of those who teach that the law may be daily broken. Being let loose from law, it sinks to lawless feeling, which soon assumes as many strange forms as boiling metal when thrown into water. The Monks that of old, like prairie dogs, peopled the deserts of Egypt; the Nuns that collect in rookeries; the corporation of bachelors that attend each of these women in an elysian bed once a week; with our ring-walkers, jumpers, swooners, and shouters—all have clearly the same religion of feeling, which is love let loose from law.

This religion puts its votaries under the dominion of the law of nature, which always rules in the absence of the moral law, and leaves them free as the birds in spring, the flies on a table, or the wild goats. Though they practise the science of guat-straining in high perfection, yet the history of this religion proves its nature, tendency, and aim is free-love.

None of the historians of England record an event of great magnitude in the esteem of the people, in the West of Ireland, which forcibly illustrates the religion of feeling. St. Patrick, we are told, was walking round the side of a mountain, in the north of the County Mayo, in search of the Devil's Mother, who was working great mischief among

the women, and happening to come upon her den, she started out before him. St. Patrick knew her in a moment to be the Devil's Mother, and quick as a cat jumps at a mouse, or a hound gives chase to a hare or fox, he darted after her at the top of his speed, and she flew to escape him with all her might. The cry soon spread like wildfire, "St. Patrick is at the heels of the Devil's Mother! There they go!"

The people, in wild excitement, ran from every quarter to see the hunt, where the two extraordinary hunters exerted all their powers of pursuit and flight. While fear and hate were now contending, the Devil's Mother directed her course to Lough Derg, a hundred miles distant, in the County Donegal. As the race proceeded, the crowd increased all along the route, and by their shouts they endeavored to frighten the Devil's Mother, and encourage the Saint at her heels. At first she gained some ground, and was on the hill-top, while Patrick was in the valley; but towards the end of the race he gained ground so rapidly that when she jumped into Lake Derg, to escape to an island, St. Patrick caught her by the neck. There was now a terrible conflict in the water, which terminated in favor of the Saint, who drowned her in the lake.

In the month of July, thousands of pilgrims, who generally travel barefooted, with their food on their back, come from every quarter to the Sacred Island, before which St. Patrick killed the Devil's Mother, to perform penance, and practise the religion of feeling. But whoever has this religion, is always ready for a hunt after the Devil's Mother.

When a landsman is out on sea in a storm, he finds himself in a strange position; the ocean yawns to swallow him to the depth of half a mile, and between him and this terrible gulf there is but a thin plate of iron. As the storm rages an earthquake is at work, striving to bury him beneath the foundation of those liquid mountains

that raise their snow-clad crests to the skies. Now the foundation of his house is gone, and he sinks as if thrown from a precipice. The surrounding terrors thrill his nerves, impede the circulation of his blood, suspend digestion, and fill him with a distressing sickness. If he ascend the deck, the most terrible scenery in nature is presented; blue hills, mountains, and valleys, as far as the eye can reach, are in frightful commotion, and mingling with the skies in deadly strife; and while he contemplates the terrible movements of the troops on all sides, a collision takes place beside him, by which he is drenched from head to foot, thrown perhaps against the bulwarks, narrowly escapes going overboard, and gathers himself up with one or two broken ribs. Thus it is with those religious commotions to gather people into churches where law is love alone. It leaves the sea of human passions exposed to every Satanic tempest, and justice being removed, the soul is like a ship without a compass.

The newspapers report thirty inmates in the Illinois Lunatic Asylum from religious excitement. If in half the States the number is equal, then about six hundred have been driven mad, and probably five times that number are in consumption, are mopish, or whim-inspired, suffering through life. The last love-feast I attended, a man stood up to speak, who was accounted one of the most pious of mankind, because he had so much spiritual feeling; he was melted down, and had to stop, but he made an apology which reminded the people that, a few weeks before, he returned from a Lunatic Asylum, to which his feelings had led him.

Wesley was born nine years before Voltaire; and both died about the same time. Both wrote a great deal, made a deep impression, and possess a distinguished place in history. Voltaire held the ethical part of religion, believed he had a divine call to his work; but as the name of Christ was employed by his countrymen to give

efficiency to one of the worst systems of falsehood and injustice the world ever saw, he ignored it. Wesley held the dogmatic part of religion, believed he had a divine call; but on seeing the name of the divine law employed to sustain a system of plunder and practical infidelity, he removed it. Voltaire's religion of justice rescued France from a destructive land-monopoly and its attendant slavery, and shook tyranny from the thrones of other nations. Wesley's religion of love taught the people to acquire knowledge, and led the way to emigration. Voltaire covered his system with the shingles of wit. Wesley adorned his with texts of Scripture. Voltaire excelled in the brilliancy of his talents; the French say that he wrote better on a greater variety of subjects than any other man, and was a miraculous child. Wesley excelled in the fervor of his zeal, the extent of his travels, the power of organization, and has been called England's greatest apostle. When the Priests in France began to make the blood and bones of heretics blaze in defence of their harems and elysian beds, the genius of Voltaire burned against them with greater brilliancy, gathering round their heads the storms of vengeance which produced among them a fearful slaughter. When the pulpit of England was usurped by readers like a plague of frogs, and the spirit of preaching the Gospel was dying there and in North America, the genius of Wesley filled both regions with sacred eloquence, which is blazing brightly to the present day. In fine, Voltaire is like the genius of justice standing on a monument in a hailstorm holding the scales in his hand. Wesley is like a flock of bluebirds just arrived from the south in spring, to illustrate the fructifying principle.

If Wesley stood alone in the exclusion of justice and truth from the nature of his religion, then he should alone bear the blame; but this blame must be distributed, if it be discovered that justice and truth are not included in

the religion of the British Islands to the present day. Let the uninformed suspend their judgment on this point until they consider the matter. It must be conceded that the only rule for deciding this question is the law of Christ; and if he be the Head of the Church, then, as the nervous system emanating from the head rules the human body, so Christ's moral perfections, as God manifest in the flesh, must be the law, and this law must extend to the bodies as well as the souls that compose his Church.

Let us now look for a moment at the application of this law of Christ to the bodies and souls of the members of his Church among the Jews, as contained in the tenth commandment and developed in their political law, that we may see its bearing on the land monopoly of Christianity. The tenth commandment was evidently given to guard each man's home from the ruinous power of covetousness—"Thou shalt not covet anything that is thy neighbor's,"—and it must be clear that if God ever designed a man to possess anything in this world, that thing must be his home; and as the Jews in all the ages of their Church were wholly given to agriculture, that home must include a farm, or, as our translators call it, a field.

This moral law, securing to each man the full possession of his home, was thus developed in what is called the political law, "The land shall not be sold forever, FOR THE LAND IS MINE (saith the Lord); for ye are strangers and sojourners with me, and in the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it, then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return into his possession. And if he be



not able to restore it to him, then that which he sold shall remain in the hand of him that hath bought it until the year of jubilee, and in the jubilee it shall go out, and he shall return into his possession." This law was confined to the farms of the Jews, and did not apply to houses in walled cities which had no farms attached. The law concerning them was, that when sold, and if not redeemed within a whole year, then they were established forever to those that bought them. Thus the divine justice and truth of Christ's religion secured the possession of the farms to the farmers forever, in spite of all the power of covetousness and wealth.

No part of the divine moral law was watched with more care than that which secured to Jewish families the possession of their homes. The Head of the Church, in laying down the law, clearly foresaw that if covetousness and wealth could take possession of a few farms they could take possession of the promised land, and then the Devil would be its possessor.

The fearful doom pronounced against those that encroached on this law marks the care with which it was guarded. Even so early as the time of Job this law prevailed, and was thus defended: "Because he hath taken away a house which he builded not, a bow of steel shall smite him through; the heavens shall reveal his iniquity, and the earth shall rise up against him." "Woe unto him that layeth field to field and house to house," says Isaiah. As the Jews had no commercial wealth, all the woes pronounced in the Bible by our Lord and his Prophets and Apostles against the rich, are pointed at the heads of this class of land monopolists, and of each it is written, "Cursed is the man that removeth the ancient landmarks," which is most effectually done by the purchases of the bones and sinews of large estates; for without them the land is but nature in its wildness.

Thus, from Moses to St. John, the divine moral law

secured the farms to the farmers, and when this is the case, mechanics and merchants have a decent support. A smith gets four times the amount for shoeing a horse in America that he gets in Ireland, and the cause of the difference is, in this country farmers own their earnings, while on the other side their earnings belong to the corporation. When land corporations can take what they please from the farmers, shopkeepers must suffer, mechanics are equally starved, and there is nothing left to build or develop the resources of the soil.

The violation of this law is equally destructive to its unfortunate chief agents. Their wealth is like the dropsy; the more it increases the more they are smothered and ruined. They find themselves like the locusts, leaving desolation behind them in their march. Their chief types in nature are tornadoes, desolating floods, and birds and beasts of prey. They are followed by a horde of agents and bailiffs, like jackals, who are a thousand times more despicable than publicans among the Jews. These together inflict more misery on their fellow-mortals in one age, than all the pirates and brigands of Europe in a thousand years. According to the moral law of Christ's Church, the right of these dissipated vagrants to carry off the earnings of agriculture, leaving the industrious in hovels, poverty, and rags, is but the right of highwaymen to demand tolls from passengers. Both rights, so called, are clearly based on the ruins of the moral law, which as certainly secures the farms to the farmers as protection to the traveller. And in the Bible this class, if any difference, is more severely denounced than highwaymen; because they have inflicted more misery on man. The Emperor of Russia became the first philanthropist of the age, and an Emperor without his crown, by superseding these vampires; and the King of Prussia made himself an Emperor by breaking their power. The kingdom where they reign has a thousand governments instead of one, which are all cancers in the state.

In the British Islands they are eating out the heart of the empire, by giving the land to the dominion of beasts, and sending its hardy sons into factories, or driving them to other countries.

I was going to dine at 5 P.M. with one of this corporation, and nearly opposite his door an old woman sat on a stone liltling for two old men who danced. The quicker their old legs and coat-tails flew in all directions, the more fervently and joyously did she pour her music, filling the air with its charms. When I entered the rich man's house, I found that he had been busy receiving rents from the country all day, and his face was surrounded by an atmosphere of gloom, which clearly indicated that the woes of the Bible were taking effect, and that the tales of misery, and the metal and sheet-rags he received, were resting on his heart-strings like a stone. I was not in his company many minutes until I saw that the two farmers and the old woman seemed to possess more happiness in an hour than he in a year.

It is true Wesley's religion excludes truth and justice from its definition, and therefore has no power to prevent falsehood and injustice by any corporation. But Wesley should not bear the blame alone, if this be the religion of the British Islands to the present day. A glance at the great monopoly of land, water, air, and sky, up to the stars and down to the concave centre of the earth, with all its mines and fisheries, together with the Army, Navy, Revenue, and Church, will convince us how much of the impartial justice of the divine law is included in religion there. Places of fashionable resort in London, England, and the Continent of Europe, where the meanest branches of the human family spend the products of these vast monopolies, illustrate the justice and charity of the new law.

No event of modern time gives so clear an illustration of the religion that extends only to the soul, as the Irish

famine. On the one side there were a million of people who owned no homes, and the enormous rents demanded left them only their meanest productions. This million were to be worried to death by rack-rent and taxation, by the auction of their crops, and ejection from their dwelling-places. On the other hand there were arrayed against them a few idle spendthrifts, whose profession was vagrancy and dissipation, with their attendant vices. There was a terrible battle to be fought, where twice more lives were to be lost than at the battles of Gravelotte and Sedan, Borodino, Austerlitz, and Waterloo. The clergy occupied a position between the two contending forces, and if they were ministers of Christ they wielded the resources of eternity.

How firmly their united power sustained the corporation in the work of slaughter, is clear from facts like the following. A Church of England curate, who said it was wrong for his rector to feed so many dogs and horses with meat and corn while the people had not enough of potatoes, was sent out of the parish.

A Methodist minister cried :

“O Erin, my country, how long shall thy treasure,  
The fruit of thy labor, thy hope, and thy care,  
Be torn from thy bosom at the publican’s pleasure,  
While the deep wounds of famine thy children must bear?

Shall the spendthrifts that squander thy harvests in riot  
Still triumph o’er justice in luxury’s car,  
And grind down the face of the million in quiet,  
While the groans of their victims are heard from afar?”

When this cry was raised, the battle was raging between the corporation and the million that were slaughtered; but when this minister’s conference assembled he was suspended from the sacred office and forbidden to preach; and this conference drew up a string of resolutions and published them, to strengthen the hands of the corporation; and this document did not contain a single sentence

in favor of the sheep that were then slaughtered. Had they been in the habit at their annual conferences of lauding the corporation, this document would have been less remarkable; but they held their tongues until they saw a great trap sprung on a million of the people, to grind them to pieces by the severest of all deaths; then they raised a cheer to encourage the wolves while devouring the sheep, that was heard through the British Islands, while the corporation in return showed some sign of conscience by treating them with silent contempt.

If, then, Wesley took one-third of the religion of the Bible and formed a creed out of it, and then divided the man, applying his religion to the soul, leaving his body to be the victim of injustice, as the impoverished and homeless tool of an unfortunate and licentious corporation, he followed the example of the clergy of the British Islands; and this is their religion to the present day.

Luther's religion was different from this. It constrained him to stand between the Elector Frederick and the people, and plead against an increase of taxation which his taste for architecture demanded; and this too at a time when the patience of that prince was sorely tried by the commotions which attended the reformer's doctrines. Who ever heard of the clergy of the British Islands interposing any in case to save the people's lives in any district from being slaughtered by the luxury and covetousness of the corporation? Luther's religion made no distinction between the body and the soul. If the soul demanded justice and charity, the body must have them also; and he never divided the moral perfections of Christ, teaching that one of them was true religion.

The heathen religion of Egypt had not become so corrupt in the days of Joseph as to deprive the farmers of their lands. When the great famine came they sold them and saved their lives. Had the same amount of justice prevailed in Ireland before the last famine, a score of



men might not have perished. Then the farmers would have owned their crops, which were often auctioned before their doors, leaving the mother and her children without their breakfast; they would have owned their lands, and could have sold them, bidding defiance to famine. How unspeakably happy the British Islanders would have been had their clergy worshipped Osiris or the crocodile, and diffused as much of the moral perfections of Christ through their government as the Priests of Egypt did four thousand years ago.

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## CHAPTER IV.

Does divine worship prove Methodism antinomian?

THE state of divine worship in this country casts some light on the religion of Calvin and Wesley, and supplies many arguments to prove their departure from the religion of the Bible. Worship is the most important thing in religion. It is that part of duty in each religion which brings the soul nearest to God, and this sacred term is sometimes used to express the whole of religion. Thus, when speaking of the several religions of the earth, we call them Heathen worship, Jewish worship, Mohammedan worship, Christian worship. Worship in the Church is almost synonymous with the Gospel; for it is here alone all the blessings of the Gospel are found.

Ask a Methodist or a Calvinist what he understands by divine worship, and he will reply that in these Northern States it consists in attending a place of worship to hear a sermon, standing up at singing, and sitting at prayer. I deny that this is worship, much less the divine worship of the Bible.

In the argument on this subject it will be conceded that

the divine ordinances, of which worship is chief, are not forms instituted by men, to be changed at pleasure, but unchangeable institutions of heaven, whose forms are as unalterable as those of the planets.

We have the sacrament, and its form is fixed in the command, Do this in remembrance of me; and baptism, and the Sabbath, and the preaching of the Gospel to every creature. But if we can have no baptism without water, no sacrament without bread and wine, no Sabbath without a day of rest, how can we have divine worship without its own sacred form enjoined by the command of God?

The sacrament and baptism are modern institutions in comparison with worship. The angels are represented as falling down before the throne in worship, and if they existed a million of ages before Adam, they must have adopted the same rite, unless the justice which required it changes in heaven; but this cannot change. It is impossible without this form of humility to express the awe and reverence which are indispensable to every rational being in approaching his Creator. The ordinance of worship, then, having called into exercise the highest powers of angels from the period of their birth, which may have been millions of ages before it appeared on earth, must be as unchangeable as the source and sentiments from which it springs; and it is through divine worship the other ordinances derive their vitality.

Let us look for a moment at its sacred form in the light of divine revelation. The word in the original which stands for worship is נשתחוו *Nishtachavey*, which means to prostrate one's self, to kneel lowly in reverence. The original word for worship in the New Testament is προσκυνέω, which means to prostrate one's self, to kneel lowly in reverence. The ancient Greeks thus agreed with the ancient Latins, whose *dii latria* meant the same most humble expression of reverence. Seneca rebuked them for "kneeling to worship the rabble of gods, collected by

the superstition of ages." This sacred rite was used as the ancient and most inviolable form of approaching their gods by the Latins, Greeks, Egyptians, Syrians, Persians, Hindoos, Japanese, and Chinese, to whom it descended from the Patriarchs of our race, as the most sacred of all sacred things. All these preserved it from immemorial time with unconquerable tenacity. They have suffered other valuable institutions to be changed or destroyed by wars and revolutions; but all those Heathen Nations supply the strongest proof that, when everything else is wrested from them, they will part with life itself before they break the eternal law interwoven with their being, by which the sacred form of divine worship has been fixed unalterable forever.

The heathens, in the time of Daniel, fell down to worship the golden image, and the heathen "wise men from the east fell down and worshipped" the infant Saviour. The manner in which divinely inspired men performed this sacred ordinance destroys every argument in favor of the present beastly plan of approaching the Almighty. "If they teach not according to this, it is because there is no light in them." Here we have the pattern of the oldest and highest of all the ordinances of heaven, as shown in the mount: "And Abraham fell on his face, and God talked with him." "And Solomon arose from before the altar of the Lord, from kneeling on his knees." "We kneeled down on the shore and prayed." Christ "fell on his face and prayed." "At the name of Jesus every knee shall bow." "And so falling down on his face he will worship God." "And fell down at his feet and worshipped him." "And bowing their knees, worshipped him." "The servant therefore fell down and worshipped him." "And they came and held him by the feet and worshipped him." "He kneeled down upon his knees three times a day." "I will make them come and worship before thy feet." "And fell before the throne on their faces and worshipped God."

“And Joshua fell on his face to the earth and did worship.” These are a few of the places in the Bible which record the way in which divinely inspired men and their master performed the most sacred of all duties.

“O come let us worship and bow down; let us kneel before the Lord our Maker,” is a very plain command, and the same mandate is so often repeated as not to be easily forgotten. Our Lord, in his dialogue with Satan, quoted this law of divine worship and said: “*κυριον τον Θεον σου προσκυνησεις.*” “Thou shalt prostrate thyself before God.” Satan, in the context, wanted our Lord to fall down and worship him; for the Devil himself would not accept of sitting as worship.

This clearly defined outward duty is the burden of the two first commands of Christ’s Decalogue, “Thou shalt not bow down thyself to them,” reserving by an unchanging law this sacred rite for the true God alone. Our Lord came to restore man to an exalted state, in which they who kneel before him should thus worship him in spirit and in truth, and not by substituting a hypocritical sentiment for the outward duty enjoined by so many divine commands and illustrations.

This great duty is enjoined by still stronger language. “As I live, saith the Lord, every knee shall bow to me.” “I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow.” This is the only duty I remember which is enforced by the oath of God, as though he foresaw that a class would arise in future ages who would make void the law, by teaching that if the heart be right divine duty may be neglected, even in the Church, in accordance with the creed which turns one part of it into an instrument for the destruction of the rest.

The sacred form of worship is more deeply engraven on the hearts of rational beings than any other duty of religion on earth or in heaven. Neither all the wickedness

that has ever appeared on earth, nor all the power of Satan could ever wrest it from even heathen nations. That this law prevails in heaven and secures the perfect obedience of angels, is proved by their always adopting this form of worship in their most sacred acts of devotion.

Reverence for the Deity is the only foundation of obedience to his law, and wherever we find a congregation sitting at prayer, infallible proof is given of practical infidelity, just as certain symptoms prove the existence of certain diseases, and as young rats peeping out of a hole prove that the old rats have a nest there.

Very strong evidence is supplied by the hardened sinner who sits in Church to talk with his Creator, that he is either sunk in sins of ignorance or sacrilege. We have already seen how far below heathens he is in the true religion of reverence, and how much more beastly he is than Mahometans may be seen by the sacredness of their mosques. On entering them they seem to remember the old command: "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground," and they leave their sandals behind them, while they go in to fall down and worship their Creator. A man may read and despise the works of the greatest philosophers and poets, and have no respect for the works of the greatest artists, and hold in contempt the urns which contain the ashes of the most illustrious dead, and stand on the tomb of his father and mother and laugh, with his hat on. If such conduct would convict him of great depravity, how much more mean and hardened and vile the man who sits down in the Christian holy of holies, to talk as equal with the Creator of all worlds.

As the moon is the centre of the vault of night to us, and the sun the glory of noonday, so divine worship is the central means of grace to men and angels, around which every other ordinance revolves, and through which they all derive their power. Worship is the first law of Heaven



that has been enjoined on all rational beings, and it is the highest exercise that can ever engage the powers of an archangel. It is the highest link in the chain of sacred duties which unite man with his Creator, and when the law of worship is broken this chain is severed, and man falls to the ground like unripe fruit that falls in a storm.

“But the Publican and the Pharisee stood at prayer.” To stand at prayer is not so sacrilegious as sitting. But where does Christ tell us to follow the example of the Publicans and Pharisees in opposition to his own? Even those may have stood on their knees, as Solomon did at the dedication of the Temple.

The Protestantism of the Reformation never attempted to fill churches with the profanity of sitting at prayer. Had Luther’s Church exhibited such a scene, the sacred instincts that God has implanted in the soul to keep it back from the pit would have been so shocked that the Reformation would have perished in its cradle. Let the sect of Hildebrand have credit for everything good it contains, and this praise belongs to it: that, far as it has fallen, it has never descended below heathens by the banishment of sacred worship.

In this country the wise argument is sometimes employed in defence of sitting, that the seats in church are planted so close there is scarcely room for kneeling, as though we were wanting in sufficient territory to leave a man room in church to worship his Creator.

Again we have heard it said that there is no use in ministers exhorting the people to kneel at prayer; they will not do it. This leads to the inquiry, Were ministers ordained to sanction whatever vices or crimes the people wish to practise in church? Or stand or fall with the divine standard?

The infinite perfections cannot be increased by human efforts; the divine glory on earth is only promoted by obedience. What profit do the people derive from the

minister if he suffers them to assemble in church to practise disobedience before his eyes, unwarned? Maryolatry is bad, because it worships the creature, and thus leads to a thousand perversions of the mind and heart. Idolatry is worse, because it makes an inanimate being the object of worship, which may be clothed, as heathen deities, with attributes of rage, revenge and lust, enforcing evil practices on its votaries; neolatry, if I may coin a word to designate a new thing in the earth, is worse, having a greater tendency to brutality than either of the others. They leave the worshipping instinct in the soul to be turned to the right object when better taught; but neolatry destroys all worship, leaving no distinction between the man and the brute.

Here then is the most ancient of all landmarks destroyed. It existed in heaven since angels were created. It has been preserved on our planet since the days of Adam, by all civilized and uncivilized nations and by all religions, Patriarchal, Heathen, Jewish, Mahometan, and Christian; and no people ever banished it and substituted the beastly practice of sitting at prayer until Calvin, Wesley & Co. arose to teach the impossibility of observing the law, and that the perfect will always transgress it. Soon after the publication of this liberty for every vice, a strange species of sacrilege, or blasphemy, or worshipping the beast appeared on our planet, which had been unknown through all past time. Men assembled in church, not to obey the most sacred of all laws, but to trample it before the altar, and insult the Deity in his own house, by sitting down to talk with him as his equal; for in all nations it is and has been held that whoever sits in the presence of another is his equal for the time, thus adopting the motto of Lucifer: "I will exalt my throne, or seat, above the stars of God, who worship. I will be like the Most High," who does not kneel to any.

Calvin first abolished divine worship among Protestants, and substituted standing, as some of the ignorant first

Christians did because the heathens knelt ; but Calvin had not the excuse of ignorant heathens just converted to Christianity. As a reformer so called he ought to have kept by the meaning of those terms in the Bible, which form the cardinal doctrines of religion in all ages. The same rule which has banished divine worship from our churches, and substituted the beastly habit of sitting at prayer, when applied, would scarcely leave a vestige of Christianity among us. This rule of interpretation adopted by Calvin makes sacred terms mean the opposite of what the Holy Spirit designed. Thus the word worship means standing or sitting, instead of kneeling. Thus *μετανοιας*, *repentance*, would mean perseverance in sin daily, in thought, word, and deed ; *πιστις*, *faith*, would then mean unbelief, or the practical infidelity of daily breaking the law. Wesley follows in Calvin's wake, adopting all his most dangerous errors, and the Methodists in New England, New York, and westward to California have been as willing to banish divine worship from their churches as the followers of Calvin.

Men speak with propriety when they talk of heathen worship, and Mahometan worship ; but no man can escape talking nonsense who speaks of Protestant worship in these regions. In our churches on Sunday, the people neither worship Baal nor Dagon, neither Brahma nor Durga. No fact was ever more clearly established than that our people on Sunday worship no God in their churches ; for if sitting be worship, then all our law courts and political halls are places of worship, and then every sacred term in the Bible means the opposite of what the Holy Spirit designed, transforming it into the most dangerous of books. If sitting be worship, then dogs, geese, and turkeys worship. It is true the ministers kneel in some of the churches, and at prayer-meetings a woman or man kneels to pray, while the men sit around, but this is the exception. The duty of divine worship is not, like the

duty of preaching the gospel, confined to a few. It is clearly as imperative on each one at church as it is on the minister. I have seen the Calvinistic clergyman leaning on the back of his seat at prayer in his weekly meetings, like a drunkard afraid to rise, lest he should fall. He could defend his conduct as well as the Methodist minister, who goes alone into the Christian holy of holies on the Sabbath morning, and worships for his people, while they sit as spectators of his performance. Is not the business of such men, who worship for their people, on the same footing with that of the clock mender? While the mechanic fixes the clock, or the minister prays in the family, in both cases the spectators keep their seats.

Is it not clear, from the meaning of the word worship and its divine sanctity, set forth in the host of sacred commands and divine examples by which it is enforced, that those by whom it is destroyed have undermined the foundation of everything sacred in the Bible? By the violation of this divine law in the Church on Sunday, are not the floodgates of all vice opened on the community?

There is no sect whose conduct concerning divine worship is more inconsistent than that of the Baptists. Their punctilious observance of what they believe to be the form of one religious ordinance should lead them to preserve the form of another still more sacred, about which there can be no dispute. But though they are so exact on the question of water touching every part of the skin, which they never can prove, they are totally reckless concerning another ordinance still more sacred. They teach the people to trample, in the Church and at the time of divine service, all the hundred examples and commands from the throne of God by which divine worship is enjoined on them, while they will exclude from their kingdom of heaven what is called a converted member of another sect because he did not dive. They know there is no command in the Bible enjoining the baptized person to dive.

They know they cannot prove that water has touched every part of the skin, and without this their baptism can never be distinguished from sprinkling. But while the gnat-straining is so exact here, they break, in their Church every Sunday, at every service, all the plain commands of heaven enjoining divine worship.

For two thousand years was ever the blind Pharisee more distinctly seen straining at a gnat and swallowing a camel? Nothing is here intended to break the law of brotherly kindness to man; but this should never be extended to palpable self-contradiction and foolishness inside the Church. We are told of a convert belonging to another Church prohibited from receiving the sacrament with the Baptists because he had not dived, and on going away he made an apology, and said, "Excuse me—I thought this was the Lord's supper, and not a private entertainment." Had he stopped in the Church he might have seen this deluded people sitting at the time of divine worship as equal with the Almighty, like gamblers, infidels, or drunkards unable to move from their seats.

Baptism is a late divine institution, and when compared with worship it is like a meteor to the sun. Baptism is performed but once in a lifetime, worship every day. Baptism has lasted but a few centuries, and shall end with our world; worship is as old as the morning stars, and as its sacred form never has been, neither shall it be altered while created intelligences live around the throne. Collect all the divine commands and examples which enforce the Christian Sabbath, baptism and the sacrament; they will not equal in number those which enforce divine worship, and by which its form is fixed unalterably forever. Does it not, then, inevitably follow that to destroy baptism, the sacrament, and Christian Sabbath, and substitute inventions in their places, would not be a greater violation of Scripture, truth, and duty, than is practised every Sunday by substituting a profane invention for divine worship?



Is it not clear that those who have banished divine worship from our churches have at the same time changed the nature of the Christian religion from being obedience to Christ's law? Everything that Christ has enjoined on man is included in his ten commandments. If ordinances are prescribed in his gospel, they are as necessarily included in his law as the means of producing a crop are included in the law of farming. But those who have banished worship teach that the divine law "is taken away," or is to be continually broken, leaving the conclusion inevitable that, as our religion does not consist in what God has enjoined, so it must consist in doing what sect-founders have enjoined. No sooner did their doctrine take root than the abomination that maketh desolate took possession of God's sanctuary. It was said of a people of old who had forsaken the true religion, "THEY HAVE DIGGED DOWN THINE ALTARS." What then followed? The same judgment that has come on us: "Thus saith the Lord, those of them that escape the sword of H shall J slay, and those of them that escape the sword of J shall E slay." Eating an apple was the test with Eve, trampling worship in the Church is our test.

Down with the oldest landmark that ever divine justice set up in heaven to proclaim the infinite superiority of the Creator over the creature, cried the churches of the North. Down with the oldest landmark that ever divine justice set up on earth to prove the laborer is worthy of his hire, cried the South. The work being thus begun, down with the old landmarks and human forms, became the general cry North and South, and soon a million guns roared in the slaughter of brethren, and square leagues were manured with human blood, illustrating the ancient curse against removing "The ancient landmarks which the fathers have kept."

But some would say, "We worship inwardly, and that is all that is required." The argument amounts to this,

that such worship inwardly, while they break the outward law of worship. These must be greater philosophers than the angels, who are so sharp-sighted that their wisdom is represented in the Bible as being far superior to that of men, and yet they never discovered the plan of worshipping by sitting. All such are wiser than the Patriarchs, Prophets, and Apostles, and wiser than even Christ. Such people teach others to worship inwardly, and break the law outwardly at the same time; and by the same rule men may be honest within, while outwardly they are the greatest rogues, and thus be most truthful within, while they never speak a word of truth.

“But we are down on forms, they inflict so much injury on religion.” Do the forms of sound words and of sound actions inflict any injury on religion? If there is counterfeit money, are we to throw all money away? Is the form of the universe and its living inhabitants to be swept away to make room for a religion that breaks the law continually? The same principle that destroys the form of worship would destroy the forms of angels and of men.

Such teaching as this, which is so wise above what is written, would have saved Daniel from the lions, by teaching him to substitute an infidel sentiment and an infidel practice instead of divine duty. Then Daniel would have sat at prayer and escaped the lions. How remarkable the conduct of that man who trains the people to sit like infidels, and thus be shut out from the Christian holy of holies, while he alone worships for them on Sunday morning. If it be right for them to sit in audience with the Deity, it is right for him also, and they should supply him with a cushioned arm-chair, to “sit on the mount of the congregation in the sides of the north, and be like the Most High.” Stealing the cup from the laity by Catholic Priests is but a small theft in comparison with this.

If outside the Church a man acquire the habit of shouting that he is equal with the Christian’s God, he can be

arrested ; but if at special prayer in Church he sits down as his equal to talk with him, does not this act in the most sacred place speak the same language with greater force ? Is not this one of the boldest blasphemies of the divine object of worship that has ever appeared in any civilized Nation, Jewish, Mahometan, or Heathen ? Do not our Ministers, who have our most sacred places in charge, permit vile sinners to be exalted above angels and above Christ ; for the angels never worship without kneeling, and Christ their Creator never approached his Father in special prayer without kneeling or prostration while setting us an example.

Here we have an illustration of the doctrines of Calvin and of Wesley. Worship is to every religion what the head is to the body. All the laws and gospels of all religions are wrapped up in worship. All the founders of unrevealed religions have seen that the spinal marrow of each system emanated from worship ; and all the power of their religions were employed to guard its sacredness. The very outskirts of their temples were sacred ground, because they surrounded the places where the divine and eternal dwelt. But who can see one of our fashionable congregations sitting at prayer, while the fans are so busy, without being inclined to believe that the Church, instead of being a place of divine worship on Sunday, is turned into an arena of sloth, fashion, and irreverence ; that is, into a place of practical infidelity ?

Is not the man who kneels in one of our church congregations, where all keep their seats, as singular as if he knelt in a theatre, where the people also sit ? and he may expect to have as many follow his example in the one place as in the other. Whoever contradicts the religion of a people before them in church, by word or act, commits a greater offence than he who does so outside the church. We have seen that God's clearly revealed law imperatively requires kneeling at special prayer ; but the

congregation, as led by its minister, breaks this law in church. The man that kneels among them then comes in direct collision with the people and their teacher on the most sacred ground and on the tenderest point. Is it then too bold a conclusion to say that a man in church on Sunday morning is placed in a dilemma? If he sit breaking the divine law in the most sacred of all places on earth, may not his conscience charge him with blasphemy? and if he kneel, does his conduct not call the people of the congregation liars, exposing himself to the charge of hypocrisy in return?

A practical infidel would inquire, What is to be gained by kneeling in church? Others may conclude that people might be good enough Christians without the inconvenience of kneeling. All such opinions might have force if heavenly things could be kept in our world, without being clothed in sensible forms. Then we would have honesty without practical justice; the Sabbath without a day of rest; the Bible without a book, and preaching without a minister. But if none of these can be had without its form, neither can we have the worship of God in our world without the same form it had in heaven, since the first created intelligence saw the light, and afterward retained among the Patriarchs, Prophets and Apostles.

If worship were a duty that related only to ourselves and our neighbors it might be more safely neglected, though such neglect brought on our nation Mormonism, Slavery and War. But this is a higher duty: that perverted the stream, but this the fountain, by either desecrating or destroying by direct transgression the holy of holies, from which all spiritual blessings came in all ages and in all worlds.

It is clear that the history of the Church of Christ since Adam never presented a more remarkable spectacle than a minister worshipping for a congregation sitting

round him. This is the prototype of the poor woman, kneeling in the middle of a crowd of men sitting round her, and praying that while breaking the law they may enjoy a salvation from guilt. The minister set the example of this by praying fervently that his congregation might enjoy every heavenly blessing while breaking the most sacred of all God's laws in church.

In any country a man can get a shoemaker, blacksmith, architect, or other mechanic to do his work for money ; but in this country he can pay a man to worship for him on Sunday while he sits a spectator of the performance.

The Devil may have sent a telegram to the bottomless pit to announce the astounding fact, and he may have ordered a torchlight procession to celebrate it ; that, by means of the Calvinistic and Methodist sects of America, he has banished the worship of God from a greater extent of territory and from a greater number of civilized people than were ever deprived of it in all the nations of the world and in all the ages of the past.

There never was in any nation a finer field for the doctrine of development than in this at present among church outsiders ; but it is doubtful whether the twenty million wanderers have sunk so far as to adopt a tenet which makes the soul of the mouse and the man of the same nature and duration, and puts him no higher in the scale of being than the man of Burns whom he thus describes :

“ The Devil got stuff to make a swine, .  
And he threw it into a corner ;  
But by and by when the Devil got time,  
He made of it Andrew Horner.

But the great artists Burns and Darwin represent their men as made of the same material, and as having nothing else in their nature but the stuff of which beasts are made ; but the two men of genius differ concerning the mechanics. Burns asserts positively that it was the Devil



made Andrew Horner; but Darwin says it was Sexual Selection made his man, and this being a new God that was never heard of on earth may after all turn out to be the Devil, and if so, then Darwin and Burns will be reconciled, and sitting or lying at prayer is the right thing.

Religion, good or bad, has been and always must be the chief teacher of man. The greatest evils of the earth have begun here, and its greatest blessings have sprung from this source. Our clergy as sacred interpreters have established a remarkable rule for the conduct of men, by the meaning they give to the all-important doctrine and term of worship; and if this rule of interpretation be universally applied it must bring general ruin. The word worship, they say, means sitting, as understood by the practice of their congregations; and as this is the opposite of its meaning as taught in the Bible and understood by the church in all ages, so this rule will make other important terms express the opposite of what has been understood by them as follows: PLOUGHING—Sitting on a fence. PAYING DEBT—Laughing at the creditor. MANAGING BUSINESS—Robbing the concern. JUDGING ON THE BENCH—Justifying the criminal. LEGISLATOR—Founder of injustice. MARRIAGE—Preparation for divorce. RELIGION—*Breaking the law daily among the women.* RATIONALISM—Rejecting the Bible. DIVINE WORSHIP IN CHURCH—Sitting like ducks in thunder.

A religious paper in Missouri published this advertisement: "A small sewing machine for a dollar." Those wanting the beautiful specimen of mechanical ingenuity were requested to send the dollar to Rev. —, at the Bible House, New York city. These beautiful names led a lady to send the money, and soon a parcel arrived to her address by express; she paid all the expenses of sending the machine by steamboat and by rail, from the Atlantic

to the great river of the West. She unpacked the sewing machine and found it to be a shoemaker's awl. The Bible House and the word Reverend led to the deception of the lady, and thus the words Church and Christian Minister lead to the deception of the people on Sunday morning; for sitting in any house differs more from divine worship than a shoemaker's awl from a sewing machine.

To violate the oldest and highest of all sacred laws in church, on the most sacred day, in the most sacred place, and at the time of divine service, is condemned by the divine law. It is condemned by sense and reason. It is condemned by heathen nations. It is condemned by Mahometan nations. It is condemned by the Patriarchal Church. It is condemned by the Jewish Church. It is condemned by the Christian Church; and it is condemned by the Church in heaven. "A great multitude which no man could number, of all nations and kindreds, and people and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, *and fell before the throne on their faces and worshipped God.* Saying, Amen: blessing, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

## CHAPTER V.

Extract from the Travels of Rosemerry—His visit to Jupiter—Dialogue with Sir T. Wing concerning a great meeting of Delegates from the Churches in America—Their Ordination Service—Another meeting of Delegates from the masses and the Churches concerning the conditions of Church-membership—Great reforms—The masses received into the Church.

I SHALL now introduce an extract from "The Travels of Rosemerry among the Planets," when he and Sir Templeton Wing were carried off by the Fairies:

"When approaching Jupiter," says he, "the attraction of the great planet became so powerful, that it was with great difficulty we could withstand it to alight with safety. When we came near his illuminated side we were disappointed on finding ourselves surrounded by an ocean extending several hundred thousand miles. While traversing this immense waste we at last saw something like a floating island, which moved with the fleetness of a bird; but on coming near to it we found it was one of the great ships of Jupiter, composed of twenty-five steamers bound together, and every steamer had twelve boats, and each boat was as large as the great Eastern.

"The passengers took us for angels; but two days after we alighted a terrible storm rose, and while the waves, a mile in height, foamed and raved in the fury of the storm, five of our steamers composing the great ship were shattered to pieces; but the passengers suffered no inconvenience except that of marching over to the other ships.

"The paddle-wheels of these vessels moved like the feet of ducks, the sails were moved by machinery, and the boilers were heated by oxygen separated from the water.

Having arrived in January at the great city of Quimkin, 47 deg. north lat., and 19 west lon. from Oram, we slept the first night in the shell of a goose egg. Every animal on this planet is large in proportion to the orb they inhabit, and from this law we found no deviation among the planets. The goose of Jupiter is as large as ten of our elephants, has five heads with long necks, and folds them like a rope when flying. We ascended to the top of a tree about four miles in height to look round us, and we were astonished at the magnificence and beauty of nature on this great orb, which was the more delightful because of the loneliness of the ocean of space, or eternity, through which we had travelled. We heard a frightful noise at the foot of the tree, and on looking down, we saw two beasts fighting. They first fought with their tails, for each had five, and the sound of their blows was like the discharge of cannon; but when each rose on his hinder legs to the height of four hundred feet, and opened the jaws of his five heads, fastening his teeth in his antagonist, and growling, the great tree seemed to tremble to its roots.

“We made a short excursion into the country to see nature on the greatest of the planets. By the wayside as we passed we saw a serpent hanging from a tree; it was at least a mile in length, and it had seventeen long necks issuing from its body at regular distances, crowned with as many heads, that had each but one great scarlet eye. We soon came to a river two miles in depth that fell over a precipice and descended twenty miles without touching a stone; the water was red as blood, and monstrous fish jumped out of the foam with frightful cries as it fell. All the insects here were as large as birds on the earth, and their forms were astonishing. An eagle was shot, as we went up a hill, that measured eight hundred feet from the tip of one wing to the other, and had eleven heads, with bills formed like a vice. A hare passed us before the hounds that ran at the rate of fifty miles a minute, and

when the dogs came close, it jumped into the air to the height of about half a mile and alighted on four legs that grew out of its back, on which it ran till the others were rested. As we returned we saw a cow killed at the end of a village, and we were told she used to give twenty thousand pounds of milk like honey every morning and the same at night. She had twenty-four heads, and from each side of the central one grew two horns in the form of apple-trees, which rose to the height of five hundred feet, and were covered from two years old with delicious flowers and fruits, where birds of the richest plumage built their nests and filled the air of Jupiter with sweetest music.

“We greatly admired the stature and form of the great men and women; for we afterwards found there was a species of winged men, beautiful as birds of paradise, who traversed the planet and carried the news. We hastened to see what an assembly of them was about, and found it was a wedding, marriages on Jupiter being celebrated in fields and gardens. On entering into the circle we were surprised to find the bridegroom had but one eye in his forehead, while the bride had two eyes, one being small and seated in the back of her head. He had a profusion of green hair which looked like feathers, but her head was as bald as a goose egg. She was considered a young bride at two thousand years, and he was fifteen hundred of our time. Her clothes only reached her knee, and she wore a pair of top boots of white leather, and a dress that reflected all the beauties of the light of Jupiter. Though twelve feet taller than her husband, she was quite feminine. Though I thought she must be more, yet I was assured she stood only a hundred and ninety-two feet high in her stockings, and was considered but a small woman.

“Being fatigued by the length of our journey from Mars, and the excitements of travel through an ocean of space, while we had no food but electricity, which our



changed bodies relished highly, we retired to a mountain about a thousand miles in height for rest, and to fix our plan of the tour of Jupiter.

"While here I requested Sir Templeton Wing, my fellow-traveller, to give me some account of the great meetings he attended while travelling in America. I was so long absent from the earth that I was glad to hear news so important. I shall set down the account, including my own inquiries.

"Where was this great meeting held," I said, "an account of which you promised me when we arrived here?"

"Sir Tem. 'It was held in Witherspoon Hall, in the city of New York, in 1867. I was travelling in America at the time, and as it was composed of the chief delegates of the sects which composed the Evangelical Alliance, I resolved to attend it, and was well pleased that I did. The most remarkable thing at the meeting was an ordination service they drew up, which was to be used by all the sects in addition to their own, and here it is.'

"Please read it," I said, "and I shall then take a copy."

"Sir Tem. 'Candidate for holy orders on being ordained:

"Q. Do you believe in your heart that you are called to the order of Elders?"

"A. I think so.'

"Being aware that religion among the people is founded on reverence for sacred things and their divine Author, will you as much as possible banish all expression of reverence from divine service in the Church, so that it may look like a political meeting, where the people assemble to sit awhile and hear somebody talk?"

"A. I am resolved so to do, the D. being my helper.'

"Q. Will you banish religious worship, as defined and illustrated in the Bible, and set up in the place of it the same sort of worship which Lucifer and his angels set up in heaven, immediately before they were cast out, when he said (Isaiah xiv.) "I will sit—I will be like the Most High," who does not kneel to any?"

“ ‘A. I am resolved so to do, the D. being my helper.’ ”

“ ‘Q. Will you so banish the ancient form of worship, at special prayer, that no law officer may be able to cast any of our people into the lion’s den, for worshipping any God at the time of divine service in Church?’ ”

“ ‘A. I am resolved so to do, the D. being my helper.’ ”

“ ‘Q. Will you give all diligence to preserve the present happy state of things spoken of in that text, “My house shall be called the house of prayer, but ye have made it a den of thieves,” who have stolen divine worship from it?’ ”

“ ‘A. I am resolved so to do, the D. being my helper.’ ”

“Then the Bishop, Moderator, or Elders who ordain shall say, ‘This man gives clear proof of a divine call to the ministry.’ ”

“The following hymn elicited great applause. It was composed for the occasion by President John Van Winkle, of Lebrisky University. I had the honor of raising the tune at the first public meeting where it was sung, and all the clerical delegates poured their finest music into the verses. Though the hymn afterwards produced some discussion, yet it was ordered by a large majority to be sung at meetings of the Methodist ministers, which they held weekly in cities, and at the opening of all conferences and sessions of the clergy of the Presbyterians, Methodists, Baptists, Reformed, Congregationists, Protestant Episcopalians, and all others.”

“Please sing the hymn,” I said, “and I shall help you. Perhaps it will be the first ever sung on Jupiter by an inhabitant of the earth.” Sir Templeton sung as follows, and I assisted him :

“ We swear by the first-born sons of light,  
 With whom we fought by faith,  
 Though filled with terror and affright,  
 We shall train the heirs of death  
 To sit at prayer as fully equal  
 With the Majesty on high,

Though his vengeance in the sequel,  
Blast the sea, and earth, and sky.

“ We shall not be ranked with heathen  
When we stand before the throne ;  
They feared the powers of heaven,  
And knelt down to gods of stone ;  
We break in Church his first command,  
And thus to make them void,  
When sacred landmarks are removed,  
The old book is destroyed.

“ Thou mighty press, don’t mind the theme,  
Nor strain thine iron lungs,  
Nor sound thy trump in sacred fane,  
Nor wield thy thousand tongues,  
While we train the people, unforgiven,  
Beneath his vengeful rod,  
To sit mocking reason, law, and heaven,  
Within the house of God.

“ With our beast’s name on their forehead  
Our flocks shall raise it high ;  
While they sit at prayer on cushion beds,  
The old book now must die.  
For the two great witnesses are killed,  
Both worship and the law ;  
Our beast his mission has fulfilled,  
They die beneath his paw.”

“ When I asked Sir Templeton to sing the hymn I did not think it was so severe, and I said, ‘ I wonder the delegates of all the sects should have agreed to adopt it, particularly the last verse.’

“ To this he replied, ‘ It is certainly subject of wonder, but it was carried by a triumphant majority.’

“ What did they understand,” I said, “ by the two witnesses ?”

“ The two witnesses,” he said, “ were defined to be the two chief powers for the defence and preservation of true religion on earth, and it was decided that these were the

divine law and divine worship ; the former the high road to heaven, and the latter the place where the traveller was supplied with all things for his journey promised in the gospel."

"But did they carry the point that the witnesses were killed?"

"Yes," he replied, "the majority contended that believers broke the law daily, or weekly, and that this principle of transgression therefore could be applied at pleasure to any of the commands, leaving one of the witnesses dead."

"Did they admit that worship was killed?" I inquired.

"Yes," he replied, "they carried the point that when the form of anything is banished the thing itself is gone."

"There is another bold figure," I said, "in the last verse of that hymn—

'With our beast's name on their forehead.'"

"That too," replied he, "provoked discussion. They quoted Rev. xi. 7., which says, 'The beast that ascendeth out of the bottomless pit shall make war against them—the two witnesses—and shall overcome them and kill them. And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified;' figures, these, which they said expressed the triumph of all wickedness, when the two witnesses were dead."

"Then," I said, "they were convicting themselves."

"It would seem so," he replied. "One of the speakers said 'It was not more clear the two witnesses were dead, than that it was the beast that killed them.' 'The beast,' said he, 'is lawless passion, affection, or feeling. You may call it love, or holy affections if you like, but when it breaks the moral law daily, or weekly, it includes the lawless power of the beast, for all beasts are directed by love. When one of them is with his fellows he does not

look so bad, but when the beast appears in Church on Sunday, breaking the law at the most sacred time, and in the most sacred place, then the name of the beast is written on his forehead as in letters of fire, and he proves the presence of the beast from the bottomless pit that has killed the two witnesses.'"

"This argument," I said, "ought to have led them to expunge that verse from their hymn."

"This speaker," he said, "was in the minority."

"I shall now proceed," I said, "to take down your account of the effort made by twenty-one million of the descendants of Protestants in the United States to enter the Christian Church. Please give me an abstract of it in the fewest words."

"That I shall do with pleasure," cried Sir T. "I had a full account of it published in London after I returned from America, and it was copied by the newspapers throughout all England."

"The people of the United States," continued he, "became very uneasy under the law of exclusion from Christianity by the churches; meetings were held in all the great cities and in country places to discuss the subject. Great crowds attended them. The best orators exerted all the powers of eloquence, and the heart of the masses was moved to its core by leading them to believe that their exclusion from church-membership was intolerable injustice."

"In all these public meetings it was well understood," continued he, "that the masses believed Christianity to be the best and highest form of the religion of heaven that could ever be revealed on earth, and that it supplied infallible proof of its divine excellence by raising that people to the greatest power and happiness who kept its law best, while those Christians that departed most from its law were sunk in deepest wretchedness."

"As the result of these meetings, they proceeded to



elect three delegates to represent the masses at a great meeting where those of the Churches were to attend. The gentlemen selected were eminent in the highest offices. They were Jacob Banks, Judge of the Supreme Court ; Obadiah Fish, Senator ; and Daniel Case, President of a University. President Wentworth, President White-stone, and Doctor Wallace were elected to meet these as representatives of the Presbyterians, Methodists and Baptists. The doctrines of these great sections may be said to include those of all the Protestants of America, except a few Lutherans and Episcopalians.

“The Churches had watched the great movement among the masses with deep interest, and they also held public meetings, that the mind of the members might be known concerning the reception of so great a multitude. In many of the meetings the motion was carried by large majorities, that the masses should be received to membership at once ; but generally the opinion prevailed that, as the keeping of the whole law was not binding on church-members, the untrained masses, on being received, might break it publicly to such an extent among the women as to disgrace the Churches. The question was accounted the most important that ever came before the American people. They said, if the reception of three million British subjects into the Republic, at the Revolution, is celebrated every year with fire-works and oratory on the Fourth of July, there must be two days set apart every year to celebrate this event, which is infinitely greater. It was agreed that if the twenty-one million were received into the Church two monuments should be erected in memory of the great event, one at Washington, seven hundred feet high, in as many compartments as there were States, built of stones of various colors, with appropriate engravings ; and another on the highest peak of the Rocky Mountains, of the same dimensions, but greater height.

“On the day appointed for the meeting of the delegates, business was suspended throughout the country; shops and stores were closed, and Legislatures paused in silence. At Washington the Cabinet refused to meet; even the brokers of Wall street kept it as a holiday, and ships in the harbor of New York refused to leave on that day until they heard the result of the great meeting.

“Witherspoon Hall, where the delegates met, accompanied by Bishops, Moderators, Presidents, Doctors, Clergymen and Laymen of the highest distinction throughout the country, was packed; and five hundred dollars each was paid for some seats.

“When the hour arrived, Jacob Banks, Judge of the Supreme Court, arose and addressed the meeting. He said he was the chosen representative of seven million that wished to join the Presbyterian Church, and at the conclusion of a most eloquent speech, in which he dwelt with great effect on the wants of seven million souls, which the true Church alone could supply, he asked the Presbyterian delegate to come forward and make known the conditions on which the seven million would be received.

“The Judge now retired, and the vast meeting, in rapt attention, waited to hear President Wentworth, the Presbyterian representative, who now came forward to deliver his address. The beginning of his speech was full of enthusiasm, in the prospect of receiving so vast an accession to the Church, but as he approached the close, he seemed to sink to the ground like a wounded eagle. In the conclusion he said, ‘We want the seven million to become enlightened and converted, that they may hold the great doctrine of our Church.’

“Judge Banks: ‘What is this great doctrine of your religion?’

“President Wentworth: ‘The greatest doctrine of our religion is manifestly our doctrine of the law, and we

teach all our people to say, "We break it daily in thought, word, and deed." "

"Judge Banks: 'Then on entering your Church, you want to have us enlightened and converted to break the divine law daily in thought, word, and deed among the women?'

"President Wentworth: 'That is our doctrine.'

"Judge Banks: 'Then we shall undertake no such daily task as that, nor have our children trained to it either.'

"While this short dialogue proceeded, there was great excitement in the vast assembly. The people expected the millions to be received on probation, and they were greatly disappointed. They laid the blame chiefly on Dr. Wentworth, but if he had adopted any other condition, he would have been accounted a renegade from the chief of the old Calvinistic doctrines.

"The Judge had an air of unconquerable resolution, while that of Wentworth showed an equally strong purpose to keep by his creed.

"Senator Fish, who has long been a member of the Cabinet at Washington, now rose, as representative of seven million who wanted to join the Methodist Church. His speech of compressed eloquence made a deep impression, and at its conclusion he looked round on President Whitestone, of Chauncey University, and said that the seven million he represented wished to know from him, as representative to the Methodist Church, what were the conditions on which they would be received as probationers in the church.

"President Whitestone, in a most thoughtful speech, prepared the way for the following conditions: 'We want those seven million enlightened,' says he; 'are they willing to attend class-meeting?'

"Senator Fish stood up. 'We find no command in the Bible,' says he, 'which says, thou shalt attend class-meeting, and we refuse.'

“Doctor Whitestone: ‘Then I don’t see how we can receive them. Are they willing to believe that “true religion is neither more nor less than love?”’

“Senator Fish: ‘They believe no such thing as that “true religion is neither more nor less than love” among the women. We don’t believe a word of it.’

“Doctor Whitestone: ‘Then they are not fit to enter our church. Are they willing to believe our great doctrine, that “faith working, or animated by love, is all that God now requires of man?”’

“Senator Fish: ‘We believe no such thing as that “faith working by love (among the women) is all that God now requires of men.” We believe no such thing.’

“Doctor Whitestone: ‘Then you are not fit to enter our church. Are you willing to believe that “the most perfect will always need the atonement, even for their actual transgressions?”’

“Senator Fish: ‘We believe no such thing as that “the most perfect will always need the atonement, even for their actual transgressions” among the women. We won’t believe a word of it.’

“Dr. Whitestone: ‘Then your seven million are not fit to enter the Christian Church among us, because they reject our doctrine.’

“President Case next addressed the great audience, and pleaded the cause of seven million who wished to join the Baptist Church. All the powers of his mind and heart were melted by the fires of his eloquence, and the effect was the same on those that heard him:

“Doctor Wallace replied, and ended his speech with the inquiry: ‘Are you willing to have the children of your people excluded from the Church?’

“President Case: ‘No, because “of such is the kingdom of heaven.”’

“Doctor Wallace: ‘That is the Church of the upper world, but we want to prove our Church holier than that, by rejecting children from our membership.’

"Doctor Wallace continued: 'We want to enlighten your adults, that they may come in among us. Are they willing to dive?'"

"President Case: 'No. We are now in the middle of a polar winter, and we find no command in the Bible enjoining Christians to dive.'

"Doctor Wallace: 'Then you are not fit to enter the Christian Church. Do you believe, and are the millions you represent ready to believe, that the law of true religion, as revealed in the Bible, is love?'"

"President Case: 'No. We believe no such thing as that the divine law of true religion is love among the women.'

"Doctor Wallace: 'Then you are not fit to enter the Christian Church. Do you believe that "God has foreordained from all eternity whatsoever comes to pass" by the elect men?'"

"President Case: 'No. We don't believe any such thing as that "God has foreordained from all eternity *whatsoever* comes to pass" by your elect men among the women.'

"Doctor Wallace: 'Then you are not fit to enter the sacramental host of the elect among us.'"

"The great meeting," I said, "must have had a powerful effect on that great nation. The subject was the most momentous, and as day-laborers take daily newspapers there, every hearth must have been moved by this decisive meeting between the two great powers."

"The great meeting in Witherspoon Hall," continued he, "was swarming with press-reporters, who sent the news into every corner. The three representatives of the masses published addresses to their constituents, in which they attributed their failure to free-love doctrines among the clergy, and the press sustained this verdict."

"I should expect the clergy," I said, "to stand firm in defence of their doctrines."

"For some time," he rejoined, "fact and argument were



lost on them, and they did not yield an inch. Error finds no intrenched camp so strong as that of religion. They knew that many of their doctrines were true; but they extended to the inventions of men the same protection, and this became a habit, like that of wearing a Chinese shoe, until some of the intellectual powers were ruined."

"Then I said, 'The clergy steered right against the gale.'

"Not altogether," he replied. "Many of the best thinkers among them saw that by granting church liberty to elect men and perfect men, for breaking the law daily among the women, they had acted unfairly toward the masses, who were not only excluded from the Church, but were totally deprived of this liberty among the women. Those outside the churches are about six to one, and as the liberty of the elect and perfect was not confined to the women of the Church, but extended to those outside of it, this the masses believed unfair, that while they enjoyed no liberty with either class, the elect and perfect should be unrestrained. To avert the rising storm they changed front, and instead of preaching Christ as giving pardon for the daily sins of the elect and perfect among the women, because they cried, 'Lord, Lord,' they preached him as giving power to keep the law.

"Instead of teaching the people that the Holy Spirit dwells in the hearts of daily transgressors, they taught them that the spirit that dwelt in the heart of such was the spirit of the Devil. Instead of representing God as an intolerable tyrant, giving a law to man that nobody could keep, they now taught that God was incapable of doing anything so unjust, so false, so baleful."

"Did they alter their teaching concerning the state of man?" I said.

Sir Templeton continued: "Very much. Instead of teaching that men were now in a state of total depravity, like Devils, which supplied them with excuses for all evil practices—like telling thieves and drunkards that they

could not quit their vices, they proved that Moses and the Prophets, Christ and the Apostles, taught that every man had power, through Christ, to do what was commanded, just as God gave him power through nature to do what nature required ; and that if he did wrong, he would be chastised with a whip of scorpions, according to his guilt. Instead of converting the ninety and nine that needed no repentance, they now only endeavored to convert sinners from the error of their ways, that they might become as little children."

"Church-membership was a most important point. How did they manage that?" I inquired.

"They banished their own system and adopted that of the Bible," he replied. "Instead of vending their free-love patents to elect men and perfect men, to break the law daily among the women, they destroyed those patents, burned the charters, and broke up the monopoly. Instead of usurping the judgment-seat of Christ, in his kingdom here, to decide who were fit to be probationers for eternity in his Church, they no longer confined the honor to daily transgressors, but taught that God alone was the judge in the case."

"Did this produce any favorable effect in their preaching?" I inquired.

"Its effect was admirable," he continued. "Instead of hurling anathemas from the pulpit, by their own authority, at the heads of transgressors, outside the Church, for practising the daily liberty of the elect and perfect, without Church authority, they placed all on an equal footing before the law, and neither party could now find any shelter for iniquity."

"How did they manage about Church support?" I inquired.

"That," he replied, "has been vastly improved. Instead of giving premiums to a few Church-members, as compensation for their liberality, they now appealed to the

masses, took their stand on the divine law, and enforced the doctrine on all, that as the Church of Christ was the highest work of God on earth, the man that did not honor the Lord with his substance, and with the first-fruits of his increase, might feel the curse of heaven resting on himself and his substance. They reduced this doctrine somewhat to practice; instead of honoring the remains of the wicked by a funeral sermon, if it was found that he had not worshipped God, nor supported his religion, they said nothing in church about him, nor attended him at the grave, but left him to be buried with the burial of an ass."

I said they did right to leave that carcass without honor in death that sought none in life. "But how about the children?"

Sir Tem. continued: "They denounced all as followers of Antichrist who left the infant plants in the Devil's nursery, to be twisted by him as he liked into gads for life, and with all the force of the divine law, illustrated by the inspired history of the Church, from Adam to St. John, they demanded that the little children should be brought through the door of baptism, placed in the arms of Christ, and trained under all the sacred obligations and divine influences of the Christian covenant."

"Did they make no alterations in that important instrument, the catechism?" I said.

"That was one of the chief things they did," he replied. "They drew up a catechism which taught the children that true religion consisted in doing what was contained in the ten commandments of Christ's law, as explained by Christ, while his Gospel gave the divine power required."

"Their Churches, then," I said, "must soon have been better filled on Sundays."

"Why, sir," he said, "the change was astonishing. Formerly the people knew they could break the law daily

without the aid of the minister or his Church; but now they saw they had a work of such importance to do that they wanted all the divine help they could get in Sabbath ordinances, which required new churches everywhere to make room for the crowds of worshippers."

"We now determined to visit Saturn before our return. While resting on a meteor, a few million miles from Jupiter, a traveller arrived from Saturn, who told us that magnificent planet was the present residence of all the great and good who departed from the earth. I then formed the purpose of visiting him, that I might collect from the great men of the nations materials for a history that would cover the eventful periods from Adam to Herodotus. For this purpose I drew up five hundred questions, to gather the most exact intelligence from every point, that I might know the inner as well as the outward life of mankind through all those ages; and the two following questions are a specimen: 'To Adam—'How many years did you live a bachelor before you saw Eve?' To Noah—'What did your wife think about you while building the Ark so many miles from the sea?'"







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